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Et dabo clavem domus Da-
vid super humer... Is. 22.
Pontifex Leo. 21.
Pastor meus. Is. 44.
Ne partic. III. Esd. 5.
Suscitabo. I. Reg. 2.
Suscitabo super eas pasto-
rem unum, qui . . Ez. 34.

The Faith of Catholics

CONFIRMED BY SCRIPTURE
AND ATTESTED BY THE FATHERS OF THE FIRST FIVE
CENTURIES OF THE CHURCH.

COMPILED BY

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VOL. III

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FAITH OF CATHOLICS

VOLUME III.

THE

FAITH OF CATHOLICS,

ETC., ETC.

PENANCE, OR REPENTANCE.

PROPOSITION VI.

Sincere repentance, that is, sorrow of mind, joined to a firm resolution of amendment, was, at all times, so necessary, that without it there could be no remission of sin.

SCRIPTURE.

Deut. iv. 29.—"When thou shalt seek there the Lord thy God, thou shalt find Him: yet so, if thou seek Him with all thy heart, and all the affection of thy soul."

1 *Kings* vii. 3.—"If you turn to the Lord with all your heart . . . and prepare your hearts unto the Lord, and serve Him only, and He will deliver you out of the hand of the Philistines." See also 2 *Paralip.* vii. 14; *Job* xxii. 23.

Ps. xxxi. 5.—"I said I will confess against myself mine injustice to the Lord, and Thou hast forgiven the wickedness of my sin."

Prov. xxviii. 13.—"He that hideth his sins shall not prosper; but he that confesseth and forsaketh them, shall obtain mercy." Many similar passages occur in other parts of the Old Testament, as likewise in the New. *Matt.* iv. 7; *Luke* iii. 3, 7, 8; x. 13; xiii. 3; *Acts* iii. 19; xxvi. 20; 2 *Cor.* vii. 10.

COUNCIL OF TRENT.

"Penitence was indeed, at all times, necessary for all men who had defiled themselves with any mortal sin, in order to their obtaining grace and justice, . . . that so, their perverseness being laid aside and amended, they might, with hatred of sin, and a pious grief of mind, detest so great an offence of God."—*Sess.* xiv. *cap.* 1.

INSTITUTION OF THE SACRAMENT OF PENANCE.

PROPOSITION VII.

Catholics believe, that when a sinner repents of his sins, from his heart, and acknowledges his transgressions to God and His ministers,—the dispensers of the mysteries of Christ,—resolving to turn from his evil ways, and to bring forth fruit worthy of penance,—there is then, and not otherwise, an authority left by Christ to absolve such a penitential sinner from his sins: which authority, we believe, Christ gave to His Apostles and their successors, the bishops and priests of His Church, in those words, when He said: Receive ye the Holy Ghost, &c. (*John* xx. 22, 23).

SCRIPTURE.

Matt. xvi. 19.—"And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven."

Ibid. xviii. 18.—"Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven."

John xx. 21-23.—"As the Father hath sent me, I also send

you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained."

THE FATHERS.

CENTURY II.

TERTULLIAN, L. C.—"For if thou thinkest heaven is still closed, remember that the Lord left here the keys thereof to Peter, and, through him, to the Church."[1]—*Scorpiace, n.* x. *p.* 496.

CENTURY III.

ORIGEN, G. C.—Explaining the petition of the Lord's prayer, *Forgive us our trespasses*, &c., he says: "Wherefore, we all have the power of forgiving sins that have been committed against ourselves, as is plain from this, *As we also forgive our debtors.* But he that, like the Apostles, has been breathed upon by Jesus,—and who can be known, *by his fruits*, as having *received the Holy Spirit*, and become spiritual, by being *led by the Spirit*, after the manner of the Son of God, to each of the things that are to be done according to reason,—he *forgives* whatsoever God would forgive, and *retains the sins* that are incurable;[2] ministering,—as the prophets (ministered) to

[1] Memento claves ejus hîc Dominum Petro, et per eum, ecclesiæ reliquisse. In the notes to "*Primacy of St. Peter*," and "*Of the Successors of St. Peter*," several extracts are given, showing into what errors on this head Tertullian fell when become a Montanist. Those errors, however, clearly show the doctrine of the Catholic Church, which claimed and exercised the power of forgiving even the most grievous sins. "Ego et mœchiæ et fornicationis delicta pœnitentia functis dimitto."—*De Pudicit. n.* i. as given in the note to "*Primacy of Successors*"; and "Thou sayest that the Church has the power of forgiving sins," &c., see note to "*Primacy of St. Peter.*" His treatise, *De Pœnitentia*, is principally occupied in asserting this truth. For a specimen of that treatise, see "*Contrition.*"

[2] Ἄφησιν ἃ ἐὰν ἀφῇ ὁ Θεὸς, καὶ κρατεῖ τὰ ἀνίατα τῶν ἁμαρτημάτων, alluding to the discipline of the age, as expressed *t.* ii. *Hom.* xv. *in Levit.* "In gravioribus criminibus semel tantum pœnitentiæ conceditur locus."

God, when they spoke not their own, but the things of the divine will,—so he also to God, who alone has the power of forgiving. The words respecting the forgiveness which accrued to the Apostles are, in the Gospel according to John, thus: *Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained.* But if a person take up these words without examination, he will have to challenge the Apostles, for that they did not forgive all, that to all there might be forgiveness, but retained the sins of some, so as that, through them, they are retained before God."—*T.* i. *de Orat. n.* 28, *p.* 255. *For continuation, see "Confession." See also the extract, given under the same section, from T.* iii. *In Matt. tom.* 12, *n.* 14, *pp.* 531-2.

St. Cyprian, L. C.—"For since in lesser offences, which are not committed against God, penitence is done for a just period, and confession is made with inquiry into the life of him who is doing penitence, nor may any one come to communion, except the hand shall have been imposed on him by the bishop and clergy, how much more in these most grievous and extreme sins, ought all things to be observed with caution and moderation according to the discipline of the Lord."—*Ep.* xi. *Fratribus.*

"Neither was it right, nor did the compassion of the Father and divine clemency permit the Church to be closed against those that knocked, and the help of salutary hope be denied to the mourning and the suppliant, so that they who were departing this life should be dismissed to the Lord without communion and peace, whereas He, who gave the law, has permitted that *things bound on earth, should be bound also in heaven*, whilst things might *be loosed* there, which were here first loosed in the Church."[1]—*Ep.* liv. *ad Cornel. p.* 171.

"The highest degree of happiness is not to offend, the next to know our offences. In the former there is innocence, entire and unstained, to preserve us; in the latter there fol-

[1] Quæ hic prius in ecclesia solverentur.

lows the remedy to heal us. Both which these men, by offending God, have lost; and so both the grace which is received by the sanctification of baptism, has been forfeited, and there comes not to their aid penitence, by which guilt is cured."[1]—*Ep.* lv. *ad Cornel. p.* 182. See also his *Ep. ad Antonianum.*

FIRMILIAN, G. C.—See the extract given under "*Primacy of the Successors of St. Peter.*"

CENTURY IV.

LACTANTIUS, L. C.—See the last sentences of the extract given under "*Authority.*"

"Neither let a man lose courage, nor despair of himself, if, overcome by concupiscence, or impelled by lust, or deceived by error, or forced by violence, he has fallen into the way of injustice. For he can be brought back and made free, if he be penitent for his deeds, and having turned to better things, he make satisfaction to God.[2] He who is penitent for what he has done, understands his former error, and therefore do the Greeks use a better and more significant word, *μετάνοια*, which we may express in Latin by *resipiscentia*, resipiscence. . . . There is no one so prudent, or circumspect, as not sometimes to fall. And, therefore, God, knowing our weakness, has, according to His loving-kindness, opened to man a harbor of safety, that the medicine of penitence might come in aid of that necessity[3] to which our frailty is subject."—*Divin. Instit. Lib.* vi. *c.* 24.

ST. HILARY, L. C.—Explaining *St. Matth.* xviii. 15, *But if thy brother shall offend against thee*, &c., he says: "In order to excite apprehension by a most powerful threat, whereby all men might be kept within bounds during this life, He has placed before them the award of apostolic severity as immovable, in so much that whom they shall have *bound on earth*

[1] Non subveniat pœnitentia, per quam culpa curatur.

[2] Si eum pœniteat actorum, et ad meliora conversus, satisfaciat Deo.

[3] Ut huic necessitati . . . medicina pœnitentiæ subveniret.

—that is, shall have left entangled in the trammels of their sins—and whom they shall have *loosed*, by confession—that is, shall have received unto the salvation of forgiveness [1]—the same shall, in heaven also, be either loosed or bound, according to the nature of the apostolic sentence."—*Comment. in Matth. c.* 18, *n.* 7, *p.* 759.

"He gave forth a *voice of power;* when He says to the palsied, *Arise and walk;* when He calls Lazarus from the grave; when He says to Peter and to the other Apostles, *Whatsoever ye shall bind on earth, shall be bound also in heaven*, &c. This is in sooth a *voice of power*, to be able to grant so much to human weakness."—*Tract. in Ps.* lxvii. *n.* 35, *p.* 238.

St. Ephræm of Edessa, G. C.—"The exalted dignity of the priesthood is far above our understanding, and the power of speech. Remission of sins is not given to mortals without the venerable priesthood."—*De Sacer. t.* iii. *p.* 2.

St. Basil, G. C.—"It is peculiar to God to remit sins, as Himself declares (*Is.* xliii. 25, and l. 18). And when that God of God, the boy Jesus, remits the sins of the paralytic, saying, *Son, thy sins are forgiven thee*, He is, by the Jews who knew not that He was God, thought thereby to blaspheme, and they say, *He blasphemeth; no one can forgive sins, but God only.* But the Lord, having breathed on the holy Apostles, said, *Whose sins ye shall forgive, they are forgiven them.* If no one can forgive sins, as none can, save God only, and the Holy Ghost forgive sins through the Apostles, then is the Holy Ghost God."—*T.* i. *P.* i. *Adv. Eunom. l.* v. *p.* 424.

St. Pacian, L. C.—"And now as regards penitence. May God grant that none of the faithful may need it; may no one, after the aid of the holy font, *fall into the pit* of death: may the priesthood never be compelled to urge and teach its tardy

[1] Confessione videlicet veniæ receperint in salutem. The Ben. Ed. construes as in the text: the passage may obviously also be translated, "by the confession, to wit, of forgiveness (the confession that causes forgiveness), shall have received into safety, or salvation."

reliefs, for fear lest whilst they soothe the sinner with remedies, they may open a pathway to sin. But we announce this indulgence of our God, not to the happy but to the miserable; we show it after, not before, sin; we proclaim it not to the healthy, but as a remedy to the ailing. If the *spirits of wickedness* have no power over the baptized, and none that deceitful serpent that first overthrew man, and has stamped on his posterity so many titles to damnation, if he have left the world; if we have already begun to reign; if neither into hand, eye, nor mind sin has insinuated itself, away with this gift of God; repel the aid; let neither confession (exomologesis), nor groan be heard, but let proud justice despise every remedy. But if the Lord hath made this provision for His creature; if He, who hath vouchsafed rewards to those who fall not, hath granted remedies to the fallen, cease to accuse the divine goodness; cease to erase, under the pretext of rigor, so many inscriptions of heavenly clemency, and to debar, with pitiless harshness, men from the Lord's free and blessed gifts. We bestow not these things as of our own. *Be converted to me*, saith the Lord, *and in fasting, and weeping, and mourning rend your hearts* (*Joel* ii. 12, 13). . . . Has the serpent so lasting a poison, and Christ no remedy? Shall the devil slay in this world, and Christ be unable to bring help there? Grieve indeed to sin, but grieve not to do penitence. Be ashamed at being imperilled, but not at being rescued. Who will snatch the plank from the shipwrecked, that he escape not? Who will grudge the curing of a wound? Does not David say, *Every night I will wash my bed, I will water my couch with my tears* (*Ps.* vi. 7); *I acknowledge my sin, and mine injustice I have not concealed* (*Ps.* xxxi. 5); and again, *I said, I will confess my sins unto the Lord, and so Thou hast forgiven the wickedness of my heart?* . . . Did not confession deliver the king of Babylon, when condemned after so many sins of idolatry? [He continues to give numerous scriptural examples of the efficacy of penitence, and proceeds:] But penitence, you say, was not allowed. No one enjoins labor

without some reward, for *the laborer is worthy of his hire.* God would never threaten the impenitent, if He forgave not the penitent. God alone, you rejoin, can do this. True: but that which He does through His priests, is His own power.[1] For what is that which He says to the Apostles, *Whatsoever ye shall bind on earth shall be bound also in heaven, and whatsoever ye shall loose on earth shall be loosed also in heaven?* Why this, if it was not lawful for men *to bind* and *loose?* Is this allowed to Apostles only? Then to them alone is it allowed to baptize, to them alone to give the Holy Ghost; and to them alone to cleanse the sins of the nations; inasmuch as all this was given in command to none but the Apostles. But if, in the same place, both the loosing of bonds, and the power of the sacrament are conferred, either the whole has been derived to us from the model (form) and power of the Apostles, or neither has the former been abrogated from the decrees (of God).[2] *I,* He saith, *have laid the foundation, and another buildeth thereon* (1 *Cor.* iii. 10). What, therefore, the doctrine of the Apostles founded, that we build upon. And lastly, bishops also are named Apostles, as saith Paul of Epaphroditus, *My brother and fellow-soldier, but your Apostle* (*Philipp.* ii. 25). If, therefore, the power of the laver, and of the chrism, gifts far greater, descended thence to bishops, so also was the right of binding and of loosing, with them.[3] Which although on account of our sins it be presumptuous in us to claim, yet God, who hath granted unto bishops the name even of His only beloved, will not deny it unto us, as (if) His only ones, and occupying the chair of the Apostles.[4] . . . Let us remember that the Apostle Peter hath named our Lord, Bishop. *But*

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[1] Quod per sacerdotes suos facit, ipsius potestas est.

[2] Aut totum ad nos ex apostolorum forma et potestate deductum est, aut nec illud ex decretis relaxatum est.

[3] Si ergo et lavacri et chrismatis potestas . . . ad episcopos inde descendit, et ligandi quoque jus adfuit atque solvendi.

[4] Apostolorum cathedram tenentibus.

you are now, he says, *converted to the shepherd and bishop of your souls.* What shall be denied to the bishop in whom operateth the name of God?"—*Ep.* i. *n.* 5-7, *Galland. t.* vii. *pp.* 258-9.

"This is the entire purport of the treatise sent me in favor of the Novatians, with arguments gathered from every side,—that, after baptism, there is no room for penitence; that the Church cannot pardon mortal sin:[1] further that she herself perishes by the very receiving of sinners. Admirable honor! Singular authority! Mighty constancy! to repel the guilty; to shun contact with sinners; to confide so little in her own innocence. Who is it that asserts this? Is it Moses or Paul, or Christ? But Moses wishes to *be blotted out from the book, for the sake of the blasphemers* (*Ex.* xxxii.); and Paul to *be an anathema for the brethren* (*Rom.* ix.); and the Lord Himself makes it His choice to suffer for the unjust. None of these, you will say. Who, then? It was the ordinance of Novatian. Some immaculate and pure man, no doubt; no follower of Novatus; no deserter from the Church; a bishop made such by bishops, consecrated with the accustomed rite, and possessed of some vacant chair in the Church? 'What is that to thee?' thou wilt say. 'Novatian has said it.' But, at least, tell me when, name the precise period. Was it immediately after the passion of Christ? 'After Decius' reign: that is, somewhere about three hundred years after the passion of the Lord.' Well, and what then: did he follow prophets, like the Cataphrygians; or some Philomene, as Apelles? Or received he himself so great authority? Spake he with tongues? Did he prophesy? Could he raise the dead? For, to bring in a gospel with a new law, he should have had some one of these powers.[2] Although the Apostle crieth even against this, *Though we, or an angel from heaven, should preach a gospel besides that which we have preached to you, let him be anathema* (*Gal.* i. 8). Novatian, you will say, dis-

[1] Quod mortale peccatum ecclesia donare non possit.

[2] Horum aliquid habere debuerat, ut evangelium novi juris induceret.

cerned this; but Christ taught it. Has there then not been one of discernment from the advent of Christ, even to the reign of Decius? Again, since Decius, has every bishop been intolerant?[1] Have all other bishops who have chosen to join themselves with the lost; to die with the wretched: to make their wounds their own; been relaxed men? With Novatian for her avenger, Justice is set free: Novatian guideth, every error is corrected!"—*Ibid. Ep.* iii. *p.* 262.

St. Ambrose, L. C.—"But they (the Novatians) say that they hereby show reverence to the Lord, to whom alone they reserve the power of forgiving crimes. Yet none do him a greater injury than they who wish to rescind his orders, to throw up the office committed (to them). For when the Lord Himself has said in the Gospel: *Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained;* who is it that honors Him more, he that obeys, or he that resists His commands?

"The Church in both regards observes obedience; she both *binds* and *looses* sin; whilst heresy, in one regard unfeeling, in the other disobedient, wishes to *bind* what it will not *loose*, and will not *loose* that which it has *bound*, thereby condemning itself by its own judgment. For the Lord wished the right as well of loosing as of binding to be the same, since He granted both on the same condition. Whence it follows that he that has not the right to loose, has not the right to bind. . . . To the Church both are lawful; to heresy both are not lawful, for this right has been conceded to priests alone.[2] Rightly, therefore, does the Church, which has true priests, claim this right; heresy, which has not priests of God, cannot claim it: whilst, by not claiming it, it proclaims of itself that,

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[1] Omnis episcopus impatiens, may mean, "has every bishop been weary of his office?" So *Ox. Tr.* referring the words to the Catholic bishops. The meaning given in the text refers the words to the Novatians, "has every bishop refused to tolerate the penitent?"

[2] Jus enim hoc solis permissum sacerdotibus est.

whereas it has not priests, it ought not to claim for itself a sacerdotal right. . . .

"Observe this also, that he that has received the Holy Ghost, has also received the power of binding and of loosing. For thus it is written, *Receive the Holy Ghost*, &c. Wherefore he that cannot loose sin, has not the Holy Ghost."—*T.* ii. *Lib.* i. *De Pœnitentia, c.* ii. *n.* 6-8, *pp.* 391-92.

"But they (the Novatians) say, that, whilst they make an exception as regards graver crimes, they grant pardon to lighter offences. This was not done by the author of your error, Novatian, whose opinion was that to no one was penitence to be allowed; under this impression, that he should not bind what he could not loose; lest by the act of binding he might raise an expectation that he would loose. By your own judgment, therefore, do you condemn your father, in that you draw a distinction between sins, some of which you think are to be loosed by you, whilst you account others as without a remedy: but God makes no distinction; He promised His mercy to all; and granted to His priests permission to loose without exception."[1]—*Ibid. c.* iii. *n.* 10, *p.* 394.

"If it be not lawful for sins to be forgiven by man, why do you baptize? For assuredly in baptism, there is remission of all sins.

"What matters it whether priests claim this right as having been given them by means of penitence or baptism? One is the mystery in both: but thou sayest, 'It is the grace of the mysteries that operates in baptism.' And what operates in penitence? Is it not the name of God? Where you choose, you claim for yourselves the grace of God; where you choose you repudiate it."—*Ibid. c.* viii. *n.* 36-37, *p.* 400.

"It seemed impossible that water should wash away sin; then Naaman, the Syrian, believed not that his leprosy could be cured by water. But God who has given so great a grace, made the impossible be possible. In the same manner it seemed impossible for sins to be forgiven by penitence, Christ

[1] Et relaxandi licentiam suis sacerdotibus sine ulla exceptione concessit.

granted this to His Apostles, which has been from the Apostles transmitted to the offices of the priests."[1]—*T.* ii. *L.* ii. *De Pœnit. c.* ii. *n.* 12, *p.* 419.

"Let us now see whether the Spirit forgiveth sins. But it cannot be doubted from this that the Lord Himself said, *Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven.* Behold, that sins are forgiven by the Holy Ghost. But unto the remission of sins men furnish their ministry; they do not exercise the right of any power. For not in their own name, but in that of the Father, and Son, and Holy Ghost, are sins forgiven. They pray; God forgives: for the office is man's, but the great bounty is from the power above. In baptism also that sins are forgiven is not doubtful."—*Ib. De Spir. Sanct. l.* iii. *c.* xviii. *n.* 137.

St. J. Chrysostom, G. C.—The second book of *St. Chrys. de Sacerdotio* is almost entirely occupied with rules as to the guidance of souls, and its applicability to the question before us would require the whole to be before the reader. The following is as copious an analysis as this work will permit. Having quoted *St. Paul, Ephes.* vi. 12, and *Galat.* v. 19-21; 2 *Cor.* xii. 20, to show the evils which the spiritual shepherd has to guard his flock against; and carrying on his comparison of a shepherd and of a spiritual pastor, he says (*p.* 456, *n.* 2): "Add to this that the diseases of animals are manifest, whether it be the rot, or the murrain, or a wound, or anything else that pains them; and this is of no slight help towards the cure of what disorders them. And there is also another thing of more importance than this, towards effecting a speedy cure of any disorder. And what is this? The shepherds force with full power the sheep to submit to their remedies when they will not comply willingly. . . . But, in the first place, it is not easy for men to see the diseases of men; for *No man knoweth the things of a man, but the spirit of a man that is in him* (1 *Cor.* ii. 11). How then can a man ap-

[1] Concessit hoc Christus apostolis suis, quod ab apostolis ad sacerdotum officia transmissum est.

ply the remedy to the disorder, the nature of which he knows not, frequently even unable to perceive whether the person be sick or no? But even when the disease becomes known, then does it create a greater difficulty. For it is not in our power to cure all kinds of men with as great power, as the shepherd does his sheep. For there he can bind, and keep from food, and burn and cut; but here the receiving of the remedy is not in the power of him that administers the medicine, but of him that is laboring under the disorder. Yea, for that admirable man knowing this, said to the Corinthians, *For we exercise not dominion over your faith, but are helpers of your joy* (2 *Cor.* i. 23). For of all people, Christians especially are not to correct by force the transgressions of sinners. . . . And for this cause, there is need of much art, that the sick may be persuaded voluntarily to submit themselves to the medicine administered to them by the priests,[1] and not this alone, but that they be thankful to them for that remedy. . . . For there is no such thing as using force, and being able to cure a person against his will. . . . I could mention many persons who have launched into the extremest evils on account of punishment being required commensurate with their sins.[2] For we ought not inconsiderately to adjust to the measure of the sins also the punishment, but the disposition of the sinners is also to be had in view;[3] for fear lest when wishing to mend the rent you make it worse, and in your eagerness to lift up the fallen you make his fall the greater. . . . For this cause, the pastor hath need of much prudence, and countless eyes, (to wit) to observe from every side the disposition of the soul. For, as many are driven into arrogance, and fall into despair of their salvation, from not being able to bear bitter remedies, so are there some who from not undergoing a punishment equivalent to (or, of contrary nature to) their offences, are changed into utter neg-

[1] *Ἑαυτοὺς ὑπέχειν ταῖς παρὰ τῶν ἱερέων θεραπείαις.*

[2] *Διὰ τὸ δίκην ἀπαιτηθῆναι τῶν ἁμαρτημάτων ἀξίαν.*

[3] *Οὐ γὰρ ἁπλῶς πρὸς τὸ τῶν παραπτωμάτων μέτρον δεῖ καὶ τὴν ἐπιτιμίαν ἐπάγειν, ἀλλὰ καὶ τῆς τῶν ἁμαρτονόντων στοχάζεσθαι προαιρέσεως.*

ligence, become much worse, and are impelled to sin much more grievously. It is needful, therefore, that none of these things pass unexamined, but that the priest after having accurately searched into all things, suitably apply what belongs to his office." '—*T.* i. *L.* ii. *de Sacerdotio, pp.* 456-58.

"Men that dwell on earth, and have their abode therein, have had committed to them the dispensation of the things that are in heaven, and have received a power which God has not given either to angels, or to archangels; for not to these was it said, *Whatsoever ye shall bind on earth, shall be bound also in heaven; and whatsoever ye shall loose upon earth, shall be loosed also in heaven.* They that rule on earth have indeed also power to *bind*, but the body only; whereas this bond touches the very soul itself, and reaches even unto heaven;[2] and what the priests shall do below, the same does God ratify above, and the Lord confirms the sentence of His servants. And what else is this, but that He has given them all heavenly power? For saith He, *Whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained.* What power could be greater than this? *The Father hath given all judgment to the Son* (John v. 22), and lo! the priests have all of it entrusted to them by the Son.[3] For as though they were already passed into heaven, and were raised above human nature, and set free from our passions, have they been preferred to this great sovereignty.[4] Further, should a king invest any one of his subjects with this honor, to cast, that is, into prison whom he chose, and also to liberate them, such an one would be envied and looked up to by all; whilst he who has received from God a power as much greater than this, as heaven is more precious than earth, and the soul than the body, shall it seem to some that he has received so slight

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[1] *Τὰ παρ' αὐτοῦ προσάγειν.*

[2] *Οὗτος δὲ ὁ δεσμὸς αὐτῆς ἅπτεται τῆς ψυχῆς καὶ διαβαίνει τοὺς οὐρανούς.*

[3] *Ὁρῶ δὲ πᾶσαν αὐτὴν τοὺτους ἐγχειρισθέντας ὑπὸ τοῦ υἱοῦ.*

[4] *Ἀρχήν.*

an honor, as to be able even to think that one entrusted with these things can despise the gift? Away with such madness. For it is manifest madness to despise so great a power, without which it is not in our power either to obtain salvation, or the promised good things."[1]—*T.* i. *L.* iii. *De Sacerdotio*, *n.* 5, *pp.* 468-69.

"For if, *unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven;* and *if he that eateth not the flesh* of the Lord, *and drinketh not His blood,* is cast out from eternal life, and all these things are performed by no other hands, but only those holy ones, I mean the hands of the priests,—how shall any one be able to escape the fire of hell, or obtain the crowns laid up (for us), without their means?[2] For these are they, these are the persons to whom the spiritual travailings are committed, and that birth which is effected by baptism. By their means[3] we put on Christ, and are united to the Son of God, made members of that blessed head; so that they with justice should be held by us in greater awe, not than princes only and kings, but even in greater honor than our parents. For these have begotten us of blood, and of the will of the flesh; but those are the causes to us of that divine birth, of blessed regeneration, of true liberty, and of the adoption of grace. The Jewish priests had power to cleanse the leprosy of the body, or rather not to cleanse it at all, but to decide on those who were clean, and you know what struggles there were for the sacerdotal dignity then; but these (Christian priests) have received power not to cleanse the leprosy of the body, but the uncleanness of the soul, not to decide that it is cleansed, but to cleanse it indeed;[4] so that they who despise them are much more wicked, and worthy of a greater punishment than even Dathan and his associates."—*Ib. ub. supr. p.* 469.

[1] Ἧς ἄνευ οὔτε σωτηρίας ἡμῖν, οὔτε τῶν ἐπηγγελμένων τυχεῖν ἐστιν ἀγαθῶν.

[2] Τούτων ἐκτὸς. [3] Διὰ τούτων.

[4] Οὐκ ἀπαλλαγεῖσαν δοκιμάζειν, ἀλλ' ἀπαλλάττειν παντελῶς ἔλαβον ἐξουσίαν.

"If a woman (Esther), supplicating on behalf of Jews, was able to appease the wrath of a barbarian, much rather will our master (Flavian), entreating on behalf of so great a city, and in unison with so great a Church, be able to prevail with this most mild and merciful emperor. For if he have received authority to loose the sins committed against God,[1] much more will he be able to remove and blot out those committed against a man." —*T.* ii. *Ad Pop. Antioch. Hom.* iii. *n.* 2, *p.* 45.

"We have said that the ruler has power to bind and to loose. Now see that the Apostles have the same sovereignty. For, *Whomsoever ye shall bind upon earth*, He says, *they shall be bound in heaven, and whomsoever ye shall loose upon earth, they shall be loosed in heaven.* Thou seest power of prison, and prison; and the name is indeed the same, but the thing is not the same. Bonds, and bonds, but the one on earth, the other in heaven. For heaven is their prison-house. Learn then the greatness of their sovereignty. Seated on earth, they pass their sentence, and the force of that sentence passes even to heaven; and as kings having their residence in one city pass sentence and make laws, and the force of those sentences and laws pervades the whole world; so also then, the Apostles abiding in one place gave their laws; and the force of those laws and of those bonds, not merely was felt by the earth, but reached even to the heights of heaven. Thou seest a prison, and a prison; the one on earth, and the other in heaven; one for bodies, the other for souls; yea rather both for souls and bodies, for not bodies only did they bind, but souls also. Wouldst thou learn how they had power also to forgive debts? Here also wilt thou perceive a great difference: for not debts of money, but debts of sins did they remit; for *whose sins ye shall forgive*, &c."—*T.* iii. *Hom.* iii. *In Inscr. Actor. n.* 4-5, *p.* 94.

"Tell me not of the purple, the diadem, and the robes of gold. All these are but shadows, and more transient than vernal flowers. For *all the glory of man*, says the Prophet, *is as the flower of the field.* Tell me not of these things;

[1] Τὰς εἰς θεὸν ἁμαρτίας λύειν ἔλαβεν ἐξουσίαν.

but if thou wouldst see the difference between a priest and a king, examine the measure of power conferred on each, and thou wilt see the priest placed much higher than the king. For though the kingly throne seem to us glorious, from the precious stones set in it, and the gold that circles it, yet it is the king's part to administer the things of this earth, and beyond this he has no authority whatever; whereas the priestly throne is placed in heaven, and to it has been committed to rule over the things that are there. Who declares this? Even the King of Heaven Himself: for, *Whatsoever*, says He, *you shall bind on earth, shall be bound also in heaven; and whatsoever ye shall loose on earth, shall be loosed also in heaven.* What honor can equal this? Heaven derives from earth the highest office of judgment; since the Judge sits on earth; the Lord follows the servant; and whatsoever the latter decides here below, that He approves of above. And intermediate, between God and the nature of men, stands the priest,[1] bringing down thence (or, from Him), unto us, heaven's benefits, and bearing thither our petitions; reconciling Him, when moved to wrath, to our common nature; and rescuing us, who have offended Him, from His hands."—*T.* vi. *Hom.* v. *In illud Vidi Dom. n.* i. *pp.* 152-3.

Commenting on 2 *Cor.* iii. 6, *The letter killeth, but the Spirit quickeneth*, and having explained the latter clause, as signifying the Spirit's freeing from the death of sin, by baptism, he continues: "But not this only is the marvel, that *He quickeneth*, but that He has granted to others also to do this. For, says He, *Receive ye the Holy Ghost.* Wherefore? For, without the Spirit could not this be? But God, showing that this Spirit is of the Most High power, and of that royal essence, and has the same strength, uses these words; and for this cause adds: Whose sins ye shall forgive, they are forgiven; and whose sins ye shall retain, they are retained."—*T.* x. *Hom.* vi. *in Ep.* ii. *ad Cor. n.* 3, *p.* 557. See also *Ibid. Hom.* xv.

[1] *Μέσος τοῦ Θεοῦ καὶ τῆς τῶν ἀνθρώπων φύσεως ἔστηκεν ὁ ἱερεύς*, "a mediator between God and mankind."

Commenting on *Hebrews* viii. 5, he says: "What things does he here call *heavenly?* Spiritual things; yea, for though they be done on earth, yet still are they worthy of heaven. For, when our Lord Jesus Christ lies slain; when the Spirit descends; when He that sits at the right hand of the Father is here; when children are made by the laver; when they are citizens with those who are in heaven; when we have a country there, and a city, and our conversation there; when we are strangers to what is here; how are not all these things *heavenly?* . . . Is not the altar *heavenly?* How? It has nothing carnal; the things that lie to open view become all spiritual; not to dust, not to smoke, not to odor is the sacrifice dispersed, but resplendent and gladsome are made the things that lie to open view. And how are the things that we celebrate not *heavenly*, when they that minister at them still hear that word spoken, 'If you retain (the sins of) any, they are retained, if you forgive (the sins of) any, they are forgiven?' How are all these things not *heavenly*, when these have even *the keys of heaven?*"—*T.* xii. *Hom.* xiv. *in Ep. ad Hebr. n.* 1, 2. *pp.* 201-2.

Apostolical Constitutions, G. C.—"Wherefore, O bishop, be careful to be pure in deeds, knowing thy place and dignity, as bearing the type of God amongst men;[1] ruling over all men, whether priests, kings, rulers, fathers, sons, doctors, as also over all subjects. And so sit in the church, when thou announcest the word, as having authority to judge those who have sinned, because to you, bishops, it was said: Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Judge, therefore, O bishop, with authority, as God,[2] yet, receive the penitent. For God is a God of mercy. Rebuke sinners; admonish the erring: exhort those that stand, to persevere in good; receive the penitent; since the Lord God has promised with an oath, to grant remission to the penitent from the sins wherewith they have transgressed. For He says, by Ezekiel,

[1] Ὡς θεοῦ τύπον ἔχων ἐν ἀνθρώποις. [2] Κρίνε ὡς ὁ θεός.

Say to them, as I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye from your evil; and why will you die, O house of Israel? (xxiii.) Here the word makes sinners full of good hopes, that they may have, if they repent, hope of salvation."—*L.* ii. *c.* xi. xii.

"Do thou likewise, O bishop, be obedient, seeking the lost, guiding the wandering, bringing back the straying; for thou hast authority to bring back, and to *send away the broken-hearted* with remission. By thee the Saviour says to the palsied by sin: *Thy sins are forgiven thee. Thy faith hath made thee whole: go in peace.* Peace, and a haven of tranquillity, is the Church of Christ, into which, when thou hast *loosed* sinners, restore them whole and spotless, full of hope and zeal, and laborious in every good work."—*Ib. c.* xx.

"For if the divine oracle says of our parents according to the flesh, *Honor thy father and thy mother, that it may be well with thee;* and, *he who curses father or mother let him die the death,* how much more should the word admonish you as to your spiritual fathers, to honor and love them as benefactors and ambassadors to God, who have regenerated you by water; who have filled you with the Holy Ghost; who have nourished you with the milk of the word; who have brought you up in doctrine; confirmed you by their counsels; who have accounted you worthy of the saving body and precious blood; who have loosed your sins, and have made you partakers of His holy and sacred Eucharist, and partakers and co-heirs of the promises of God. Venerate and honor them with every kind of respect, for they have received from God power of life and death, in their judging of sinners, and adjudging to the death of everlasting fire, and in loosing from sins, and giving life to the converted."—*Ibid. c.* xxxiii. In the prayer at the consecration of a bishop, is the following: "Grant unto him, O Almighty Lord, the fellowship of the Holy Spirit, that so he may have power to remit sins,[1] accord-

[1] Ἄφιέναι ἁμαρτίας.

ing to Thy precept—to loose every bond, according to the power which Thou gavest the Apostles."—*L.* viii. *c.* v. For the context, see "*Sacrifice.*"

St. Jerome, L. C.—See the extract, given under the "*Eucharist,*" from *T.* i. *Ep.* xiv. *ad Heliodor.*

CENTURY V.

St. Augustine, L. C.—"Whoso, therefore, after baptism, is held bound by the work of certain former evils, is he so far his own enemy, as still to hesitate to change his life, while he has time, while he thus sins and lives? For, indeed, that he thus habitually sins, he *treasures up for himself wrath in the day of wrath, and the revelation of the just judgment of God.* But that he still lives, the patience of God leadeth him to penitence. Trammelled, therefore, in the bonds of sins so deadly, does he decline, or delay, or hesitate, to fly unto the keys themselves of the Church, by which he may be loosed on earth, that he may be loosed in heaven.' . . . Let a man judge himself of his own will, whilst he has it in his power, and reform his manners, lest, when he shall no longer have it in his power, he be judged by the Lord against his will; and when he shall have passed upon himself the sentence of a most severe remedy, but still a remedy, let him come to the prelates, by whom the keys are ministered to him in the Church; and as one now beginning to be a good son, let him,—the order of the members of the mother being preserved,—receive the manner (or amount) of his satisfaction from those who are set over the sacraments;[1] that devout and suppliant in offering up the sacrifice of a contrite heart, he may do that which may not only be of profit to himself towards receiving salvation, but also to others as an example. So that if his sin be not merely to his own great injury, but also to the great scandal of others, and it seem to the prelate

[1] Confugere ad ipsas claves ecclesiæ, quibus solvatur in terra, ut sit solutus in cœlo.

[2] A præpositis sacramentorum accipiat satisfactionis suæ modum.

a thing expedient for the utility of the Church, let him not refuse to do penitence in the cognizance of many, or even of the whole people; let him offer no resistance, nor through shame add the tumor (of pride) to his deadly and mortal wound. Let him ever remember that *God resists the proud, but gives grace to the humble.* For what is more unhappy, what more perverse, than not to blush for the wound itself, which cannot be hid, and to blush at its bandage? . . . But allow that it is doubtful whether God grant his pardon. What does he lose when he supplicates God, he who hesitated not to forfeit salvation when he offended God? For who is certain that an emperor even will pardon? And yet money is poured forth, seas are crossed, the perils of storms encountered; and death itself is well-nigh endured that death may be avoided. And yet the keys of the Church present greater certainty than the hearts of kings, by which keys whatsoever is loosed on earth, is promised to be also loosed in heaven.[1] And much more honorable is the humility whereby one humbles himself to the Church of God; and less the labor imposed; and without any danger of a temporal death, an eternal death is avoided."—*T.* v. *Serm.* cccli. *n.* 9, 12, *col.* 2014, 2015, 2020. See also *T.* vi. *Ench. n.* 83, *col.* 390; *T.* ix. *Cont. Ep. Par. L.* ii. *n.* xi. *col.* 101-3.

St. Isidore of Pelusium, G. C.—"Our Lord and Master, in order to show the union of the most holy Spirit with Himself and the Father, said to His disciples, after His resurrection: *Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven;* by the authority, that is, of that Spirit which you receive, who, as God, has power to forgive sins."—*L.* i. *Ep.* xcvii. *Hymet. Contr. Maced. p.* 31.

Zacchæus, L. C.—See the extract given under "*Primacy of St. Peter*," from *L.* ii. *Consult. Zacch. c.* xviii.

St. Leo I., *Pope*, L. C.—"All who had believed in Christ, had the Holy Spirit infused into them, and even then had the

[1] Certiores sunt claves ecclesiæ, quam corda regum, quibus clavibus quodcumque in terra solvitur, etiam in cœlo solutum promittitur.

Apostles received the power of forgiving sins,[1] when, after His resurrection, the Lord breathed on them, and said: *Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.*"—*T.* i. *Serm.* lxxvi. (*De Pentec.* ii.) *c.* iv. *p.* 303. See also under the head "*Confession.*"

St. Cyril of Alexandria, G. C.—"Would, he says, would that the spirit were bestowed on the whole people; but the time shall be when the Lord of all things, Christ to wit, shall vouchsafe to them His own spirit; having breathed on the holy Apostles, as the first-fruits of those who were to receive it, and saying, *Receive ye the Holy Ghost.* . . . But when Christ gave the spirit, *Whose sins you shall forgive*, He says, *shall be forgiven, and whose sins you shall retain, they shall be retained*, although He alone, being by nature God, had ability and authority to loose those who had fallen into sins. For whom does it befit to pardon any persons those things which they have been found guilty of having committed against the divine law, but He who made that law? Yet, if we choose, we may see, from what takes place amongst ourselves, the force of the (above) declaration. Who authoritatively does away with the decrees of an earthly king, or attempts to annul what a ruler's decision and judgment has ordained, save one who may happen to be invested with royal honor and dignity? For the crime of violating the law has no place in such: so that it was a wise word that he spoke, *He is impious that says to a king, thou actest against the law* (*Job* xxxiv. 18). In what way, then, and for what cause did the Saviour surround His disciples with that authority which befits the divine nature only?[2] The Word of the Father did not sin against what was proper, but did this very beautifully. For He thought that they, who had already within them

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[1] Remittendorum peccatorum etiam tunc apostoli acceperant potestatem.

[2] *Τὸ μόνῃ πρέπον ἀξίωμα τῇ θείᾳ φύσει τοῖς ἑαυτοῦ μαθηταῖς περιέθηκεν ὁ σωτήρ.*

the spirit of God and of the Lord, ought also to be masters to obliterate the sins of some, and to retain the sins of others, as seemed fitting to them;[1] the Holy Spirit that dwelt within them both obliterating and retaining, agreeably to His own will, although the thing happened to be done by the instrumentality of men.[2] Now those spirit-bearers remit or retain sins in two ways, in my opinion; for they either call unto baptism, those who by holiness of life and approved faith ought already to attain unto it; or they prevent, and repel from the divine grace, others as not being yet worthy; or they also, in another manner, both remit and retain sins, when they reprehend the sinning but pardon the penitent children of the Church,[3] as in fact Paul also delivered up the fornicator at Corinth, for the destruction of the flesh, that the spirit might be saved; but received him again, lest he might be swallowed up by excessive grief."—*T.* iv. *Comm. in Joann. L.* xii. *p.* 1101.

St. Peter Chrysologus, L. C.—"*Whose sins you shall forgive*, &c. He gave the power of forgiving sins,—He who by His own breath infused Himself into their hearts, and bestowed on them Him who forgives sins. *When He said this, He breathed on them, saying, Receive ye the Holy Ghost*, &c. Where are the men who teach that sins cannot be forgiven men, by men? Who, with a cruel spirit, take from the languishing and the wounded their cure, and deny them their remedy? Who impiously insult sinners with despair of a return? Peter forgives sins, and receives the penitent with all joy, and avails himself of this power which God has granted to all priests."[4]—*Serm.* lxxxiv. *p.* 129.

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[1] *Διαφεῖναι τὰς τινῶν ἁμαρτίας εἶναι Κυρίους, καὶ ὧν περ ἂν βούλωνται κρατεῖν.*

[2] *Κἂν δι' ἀνθρώπων τελῆται.*

[3] *Ἐπιτιμῶντες μὲν ἁμαρτάνουσι τοῖς τῆς ἐκκλησίας τέκνοις, μετανόουσι δὲ συγγινώσκοντες.*

[4] Dedit potestatem remittendi peccata . . . ubi sunt qui per homines hominibus remitti peccata non posse præscribunt? . . . Remittit Petrus peccata, et toto cum gaudio suscipit pœnitentes, atque omnibus sacerdotibus hanc a Deo concessam amplectitur potestatem.

COUNCIL OF TRENT.

"They who, by sin, have fallen away from the received grace of justification, are enabled again to be justified, when God, exciting them through the sacrament of penitence, they have striven earnestly to recover that lost grace by the merit of Christ; for this manner of justification is reparation to the fallen; which the holy Fathers have aptly styled a second plank after the shipwreck of grace lost. For, in behalf of those who fall into sins after baptism, Christ instituted the sacrament of penitence, when He said, *Receive ye the Holy Ghost*," &c.—*Sess.* vi. *cap.* 14. "Our Lord then principally instituted the sacrament of penitence, when, raised from the dead, He breathed on His disciples, saying: *Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained* (*John* xx.) By which action so signal, and by words so plain, the unanimous consent of the Fathers has always understood that the power of forgiving and of retaining sins, for the reconciling of the faithful, was communicated to the Apostles and to their legitimate successors. And with great reason, did the Catholic Church reject and condemn as heretics, the Novatians, who obstinately, in former times, denied that power."—*Sess.* xiv. *cap.* 1.

THE PARTS OF THE SACRAMENT OF PENANCE.

PROPOSITION VIII.

The essential parts of Penance are three: Contrition, Confession, and Satisfaction, without which, in the case of grievous sin,—unless when the two last, confession and satisfaction, from unavoidable obstacles, cannot be complied with,—we believe that the sinner cannot obtain forgiveness from God.

CONTRITION, OR SORROW OF MIND.

WHAT is required in this contrition or sorrow, is, that it be *interior*, that is, that it spring from the heart, penetrated by the consciousness of guilt: that it be *supernatural*, that is, that it arise from grace or the influence of the divine Spirit on the soul, and not from considerations merely human: that it be *supreme*, that is, above all other grief: that it be *universal*, that is, that it include every grievous sin of which the sinner has been guilty: and that it contain a firm *purpose of amendment*, without which no sorrow can be real.

SCRIPTURE.

The passages cited at *p.* 1, directly apply to this point, and to them, among many others, may be added the following:

Ps. l. 19.—"A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise."

Ezech. xviii. 31.—"Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart and a new spirit; and why will you die, O house of Israel?"

Joel ii. 12, 13.—"Now, therefore, saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments; and turn to the Lord your God."

Matt. xxvi. 25.—"And Peter remembered the word of Jesus . . . and going forth he wept bitterly."

Luke vii. 38.—"And standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head." *Ibid.* xv. 18, 19.—"I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee; I am not now worthy to be called thy son." *Ibid.* xviii. 13.—"And the publican, standing afar off, would

not so much as lift up his eyes towards heaven; but struck his breast, saying, O God, be merciful to me a sinner."

Acts ii. 37.—"Now when they had heard these things, they had compunction in their heart, and they said to Peter, and to the rest of the Apostles: What shall we do, men and brethren?"

THE FATHERS.

On a point where all Christians, it should seem, think, and express themselves alike, a few passages shall suffice.

CENTURY II.

TERTULLIAN, L. C.—"For all sins, therefore, whether committed in the flesh or in the spirit, whether by deed or will. He who has appointed punishment through condemnation, has also promised forgiveness through penitence, saying unto the people: *Be penitent, and I will make thee whole.*[1] And again, *I live, saith the Lord, and I will have penitence rather than death.* Wherefore penitence is life, seeing that it is preferred before death. To this penitence do thou, O sinner, like unto myself, (yea, less than myself, for I acknowledge my superiority in sinfulness) so press, so embrace it, as does the shipwrecked the protection of some plank. This shall hold thee up, when plunged in the waves of sin, and shall bring thee onwards to the haven of divine mercy.

"How foolish, how unjust, not to fulfil penitence, and to expect the pardon of sins; this is, not to pay the price, and yet to stretch forth the hand for the merchandise. For at this price the Lord hath determined to grant His forgiveness: by this compensation of penitence He proposes that freedom from punishment is to be repurchased.[2] If, therefore, those who sell, first examine the money which they covenant to receive, lest it be cut, or scraped, or of false metal, we believe that the Lord also will first test our penitence when about to grant us

[1] These words do not occur in our copies of the sacred Scriptures.

[2] Hac pœnitentiæ compensatione redimendam proponit impunitatem.

so great a reward, to wit, that of everlasting life. 'But,' thou wilt say, 'let us put off our actual penitence until that time.' It shall then, I suppose, be seen that we are amended, when we are absolved. By no means. But it must be when, pending the pardon, punishment is before our eyes. When we have not yet merited to be delivered, that we may be able to merit it."[1]—*De Pœnit. n.* 6, *p.* 122.

CENTURY III.

ORIGEN, G. C.—"The chains of sins are bonds which are burst asunder, not only by means of divine baptism, but also by martyrdom for Christ, and by tears which flow from penitence."—*T.* ii. *Select. in Ps.* cxv. *p.* 792. *Cf. Ibid. p.* 790; also *T.* iv. *L.* ii. *in Ep. ad Rom. n.* 1, *p.* 476.

ST. CYPRIAN, L. C.—"I beseech you, most dear brethren, let each confess his sin, whilst he that has sinned is yet amongst the living; while his confession can be admitted; while the satisfaction and the remission made through the priests, are pleasing before the Lord. Let us turn to the Lord with the whole mind, and expressing penitence for crime with real grief, supplicate the mercy of God. Before Him be the soul prostrate; Him let our sadness satisfy;[2] on Him let all our hope lean. How we ought to entreat, Himself says: *Be converted to me*, He says, *with all your heart, and also with fasting, weeping, and mourning, and rend your hearts, and not your garments* (*Joel* ii. 12). To the Lord let us return *with all our heart*. Let us appease His wrath and displeasure with fastings, with tears, with mournings, as Himself admonishes. . . . If any man offer prayer with his whole heart; if he groan in the true lament and tears of penitence; if by just and continued works he bend the Lord to a pardon of his sin, He, who in these words made known His mercy, may show mercy to such: *When in lamentation thou returnest to me, then shalt thou be saved* (*Is.* xxx. 15)."—*De Lapsis, pp.* 383-6, *et passim.*

[1] Cum adhuc liberari non meremur, ut possimus mereri.

[2] Illi mœstitia satisfaciat.

St. Hilary, L. C.—"*My eyes have exceeded springs of waters* (*Ps.* cxviii. 136). Conscious of his past sins, as history testifies, although he had turned himself to God with his whole heart. . . . Yet does he not even now cease, by tears of true penitence, to wash away the crime of his past conduct, saying, *My eyes have exceeded springs of waters.* For this is the voice of penitence, to pray with tears; with tears to groan; and in this confidence to say, *Every night I will wash my bed, I will water my couch with my tears* (*Ps.* vi. 7). This is pardon of sin, to weep with a fountain of tears, and to be watered with an abundant rain of tears. . . . The confession, indeed, of sin, is always in season, because penitence for sin ought not to cease, but the termination of sin is of a season gone by; because true confession of sin is, to have ceased from what we felt we were to be penitent for. And, therefore, the prophet ceases not to confess sin, and to confess sin as a thing of the past."— *Tract. in Ps.* cxviii. (*Litt.* xvii.) *n.* 13, *pp.* 390-91.

St. Athanasius, G. C.—"Christ did not say, he that blasphemes and repents shall not be forgiven, but he that abides in his blasphemy; for a worthy repentance looses all sins."— *Frag. Comm. in Matth. T.* 1, *p.* 1008.

St. Cyril of Jerusalem, G. C.—"What then? some one will say. We have been deceived, and are lost; is there no salvation henceforward? We have fallen; cannot we rise? . . . He who shed His precious blood for us, the same shall rescue us from sin. Let us not despair of ourselves, brethren; let us not cast ourselves into a state without hope; for dreadful is it not to believe that there is hope in penitence.[1] . . . Thy accumulated sins do not exceed the multitude of the mercies of God; thy wounds do not baffle the experience of the chief Physician. Only give thyself (to Him) with faith; tell the Physician thine ailment; do thou also say as David did: *I said, I will confess against myself mine iniquity to the*

[1] Δεινὸν γάρ ἐστι τὸ μὴ πιστεύειν εἰς μετάνοιαν ἐλπίδα.

Lord (*Ps.* xxxi. 5); and what then follows shall happen to thee also: *And thou hast forgiven the wickedness of my heart.*" [He then gathers numerous instances of repentance and pardon, out of the Old Testament. One of his examples will be found under the head "*Confession.*"]—*Catech.* ii.

St. Ephræm Syrus, G. C.—"The Lord that came down from the bosom of the Father, and became to us the way of salvation, instructs us, with His blessed and divine voice, on the subject of penitence, saying: *I came not to call the just, but sinners to penitence:* and again, *They that are whole need not the physician,* but *they that are sick.* If I utter these things, believe me not, but if it be the Lord Himself, why dost thou contemn them by the carelessness of thy life? If thou art conscious of having within thyself the wounds of words and deeds, why art thou careless about thy secret wounds? Why fearest thou the physician? . . . If thou wilt but draw nigh to Him, He is full of goodness and of mercy. For thy sake He came down from the bosom of the Father; for thy sake He became incarnate; that thou mightest approach Him without fear. . . . With much love and all goodness He calls thee unto Him. Come to me, O sinner, and be easily healed. Cast from thee the load of thy sins, and apply tears to thy corruption. For this heavenly Physician, being good, cures wounds with tears and groans. Approach, sinner, to that good Physician; bring with thee that best of remedies—tears. For thus does the heavenly Physician wish each one to be healed by his own tears, and to be saved." [The whole sermon, of which this is the first part, is to the same effect.]—*T.* i. *Gr. De Pœnit. p.* 148. See also *T.* ii. *Gr. In Sec. Advent. Dom. p.* 206.

St. Gregory of Nazianzum, G. C.—"Admit you not penitence? give you not room to sorrow, nor weep tears (of penitence)? May you never meet with such a judge? Are you not ashamed of Jesus' love for man; Jesus who took upon Himself our weaknesses, and bore our infirmities? Who came *not to (call) the just, but sinners to penitence; who wills mercy rather than sacrifice;* who pardons sins *even unto seventy times*

seven times. How happy were your elevation, were it purity and not pride that thus establishes laws above man, and destroys amendment by despair. . . . Would you not receive David when repentant? And yet penitence preserved for him the gift of prophecy. . . . Nor him who at Corinth acted against all law? Yet Paul confirmed charity towards him, when made acquainted with his amendment, and assigned this cause, *Let such a one be swallowed up with overmuch sorrow* (2 *Cor.* ii.), weighed down by excess of reproof. . . . 'But all this was not after baptism.' Where is your proof? Either prove this, or condemn not."—*T.* i. *Or.* xxxix. *pp.* 635-36.

St. Pacian, L. C.—"I know that this pardon by penitence is not bestowed indiscriminately on all men, and that there is no unbinding until there be a presumption, or perhaps a direct manifestation, that such is the divine will. That, with much weighing of the matter, and great deliberation, after many sighs and tears, joined with the prayers of the Church, pardon is not to be denied to true penitence, but still so, that no one prejudge, where Christ is to be the judge."—*Galland. T.* vii. *n.* 7, *p.* 259, *Ep.* i. For the context see under the head "*Penance.*"

St. Ambrose, L. C.—"Should any one having secret sins,[1] yet, for Christ's sake, heartily do penitence, how shall he receive the reward, unless he be restored to communion? I would have the guilty hope for the pardon of his sins; beg it with tears; beg it with sighs; beg it with the tears of all the people; let him pray that he may be pardoned. And when, a second and a third time, his communion shall have been delayed, let him believe that his supplication has been too remiss; let him increase his tears; let him come again later in greater wretchedness; let him hold their feet in his arms, kiss them often, wash them with tears, nor let them go, that of him the Lord Jesus may say, *His many sins are forgiven, because he hath loved much.*"—*T.* ii. *L.* i. *De Pœnit. c.* xvi. *p.* 414.

[1] Occulta crimina habens.

"Let those who do penitence hear how they ought to proceed; with what zeal, what earnestness, what disposition of mind, what agitation of their inmost soul, what change of heart: Behold, *O Lord*, he says, *for I am in distress; my bowels are troubled on account of my weeping; mine heart is turned within me.* Thou seest what is the disposition of soul; see now the determination of mind, and the habit of body: *The ancients of the daughter of Sion have sat down upon the ground, they have held their peace; they have sprinkled their heads with dust, they are girded with haircloth*, &c. (*Lament.* ii. 10)."—*T.* ii. *Lib.* ii. *De Pœnit. c.* vi. *n.* 46.

St. J. Chrysostom, G. C.—"We who are bewailing neither children, nor wife, but the loss of the soul, of our own soul, not that of another,—are seen to plead bodily weakness, and our niceness as regards food. And would that this were the only evil: but we do not even those things for which we require not bodily strength. For, tell me, where is the need of bodily strength, when the heart needs to be contrite, when we are to pray in soberness and watchfulness; to ponder on our sins; to destroy pride and foolishness; to humble our minds? For these are the things that make even God merciful unto us, and which require no great toil. And yet we do them not. For not the wearing of hair-cloth; nor the shutting one's self up in a cell; not the dwelling in darkness, is the only way of sorrowing, but the bearing about with us the remembrance of our evil deeds, and the afflicting the conscience with such reflections as these, the measuring continually the distance that we have wandered from the kingdom of heaven. 'And how,' you ask, 'shall this be done?' How? If we have hell always before our eyes, and the angels hurrying to and fro in every place, gathering together, out of the whole world, those that are to be led away to hell, if we consider how great an evil is the loss of heaven, even independently of hell. Yea, though that fire were not threatened, though deathless punishments awaited us not; this alone, to be made aliens from Christ who delivered Himself up to death for us, is worse than all other

punishment, and is enough to rouse the soul, and to move us to be ever on our guard."—*T.* i. *Lib.* i. *De Compunctione, n.* 10, *p.* 171.

"This (compunction) though it may find a man overwhelmed with ten thousand evil deeds, entwined in various bonds of sins, on fire with the vehement flames of desire, surrounded with the bustle of the many cares of life, all this does it speedily drive away as with a scourge, and remove far from the soul."—*Ibid. L.* ii. *n.* 3, *pp.* 177-78.

"The part of penitence[1] is this: to free those, who, after becoming new men, have again grown old through their sins, from that agedness, and to make them new men. Nevertheless, it is not possible to bring them back to that same splendor; for there (in baptism) grace was the whole. . . . 'What then? Is there no penitence?' one says. There is penitence, but it is not a second baptism; but it is a penitence that has much power; and him that is deeply immersed in sins, if such be his will, it is able to free from that weight of sins, and to establish in security him that is endangered, even though he reach the very depth of evil. And this may be demonstrated from sundry places. . . . We have fallen away again, and not even so does He punish, but He has given the medicine of penitence, sufficient to abolish, and blot out all our sins, provided only we see what kind of medicine it is, and how it ought to be applied. Of what kind, then, is this medicine of penitence, and how is it to be prepared? First of all from the condemnation of our sins, and from confession; . . . Secondly from much humility, for it is as some golden chain, of which if one seize the beginning all follows. For if thou shalt confess thy sins, as thou oughtest to confess, the soul is humbled. But other things also must be joined to humility, that it may be such as blessed David prayed, saying: *Create a clean heart in me, O God;* and again, *A contrite and humbled heart, O God, Thou wilt not despise.*"—*T.* xii. *Hom.* ix. *in Ep. ad Hebr. n.* 3-4, *pp.* 137, 139–41.

[1] Μετάνοια.

St. Augustine, L. C.—"Neither, as regards remission, in the Church, of crimes however grievous, is the mercy of God to be despaired of by those who do penitence, each according to the measure of his sins. But in the doing of penitence, in cases where such a sin has been committed that the transgressor has been separated from the body of Christ, not so much the amount of time, as of sorrow, is to be considered. For *a contrite and humble heart God does not despise.* But as, for the most part, the sorrow of another's heart is not known to a third person, nor does it reach the knowledge of others by means of words, or of any other signs, it being in His sight to whom it is said, *My groaning is not hid from Thee*, periods of penitence are rightly fixed by those who are over the churches, that the individual may also satisfy the Church, in which the sins themselves are remitted; for out of her they are not remitted.[1] For she has received as hers[2] the Holy Spirit as a pledge, without which sins are not remitted, so that they obtain eternal life unto whom (their sins) are remitted."—*T.* vi. *Enchirid. de Fide, n.* 17 (*al.* 66), *col.* 379.

St. Cyril of Alexandria, G. C.—"*Be converted to me with all your heart*, &c. (*Joel* ii. 12). Cast away the past, and let what has gone by be utterly in oblivion, and show forth in yourselves better things. Mitigate (the anger) of God by other things, by fasting and labor, weeping and lamentation. For the effect of engaging in these things shall be the enjoyment thenceforward of happiness and gladness. For, as prosperity ends, and the sinking into pleasures terminates in sighs and punishment, so, goodness and penitential labors eventuate in happiness. It is therefore profitable to weep over sin, and to be sorrowful according to God. For, as Paul writes, *The sorrow that is according to God worketh penitence steadfast*

[1] Recte constituuntur ab iis qui ecclesiis præsunt tempora pœnitentiæ, ut fiat satis etiam ecclesiæ, in qua remittuntur ipsa peccata: extra eam quippe non remittuntur.

[2] Proprie.

unto salvation. Furthermore, it is necessary carefully to consider this,—how great the efficacy of fasting is. It appeases the Lord; it mitigates His wrath; it averts punishment. For, subjecting ourselves to stripes, we readily appease the wrath of God well-nigh enkindled and inflamed against us, and we easily turn aside the hand that smites us."—*T.* iii. *Com. in Joel. p.* 218. For continuation, see "*Confession.*"

Theodoret, G. C.—"The wounds which we receive after baptism are also curable; but curable, not by the remission taking place as formerly, through faith alone, but through many tears and sighs and lamentations, and fastings and prayer, and labors proportionate to the amount of sin committed. For we have been taught, neither to despair of persons so disposed, nor too readily to communicate to them the divine (mysteries)."—*T.* iv. *L.* iv. *Hær. Fabul. c.* xxviii. *p.* 479.

St. Peter Chrysologus, L. C.—"Opportunely, during this time of fasting, has blessed John, the teacher of penitence, come unto us, a teacher in word and deed, a true master; what his word proclaims, his example sets forth. . . . We, therefore, have need of a greater penitence (than the Jews), and the nature of the remedy is to be proportioned to the nature of the wound. Let us, therefore, be penitent, my brethren, let us be penitent speedily, . . . the presence of the judgment already excludes us from the opportunity of satisfaction,[1] . . . and we who have not, of our own will, sought for merit,[2] let us acquire virtue, at least by compulsion; that we may not be judged, let us be our own judges; we owe penitence to ourselves, that we may avert the sentence from ourselves. It is the highest happiness to enjoy the unvarying security of innocence; to preserve a holiness of body and of mind that never has been violated, . . . but if our mind should happen to have been pierced by any arrow of sin . . . then let the medicine of penitence bring relief to the ailing, though not to the sound; let the knife of compunction be used, the cautery

[1] Satisfactionis locum excludit.

[2] Qui de voluntate meritum non quæsivimus.

of sorrow applied, the fomentations of sighs be had recourse to, let the glowing heat of the swollen conscience evaporate, let the ulcers of guilt be washed with tears, let hair-cloth wipe away the uncleanness of the body. Let him who would not preserve his health as became him, endure the bitter observance of penitence. . . . *And the same John had his garment of camel's hair* (*Matt.* iii.), . . . in such a garment it behooved the teacher of penitence to be clothed, that they who had turned aside from the discipline of righteousness, and rendered themselves all deformed by various kinds of sins, might be subjected to the weighty burdens of penitence, and to the severe sufferings of satisfaction:[1] that made straight and attenuated like a needle by passing through the narrow way of penitence, they may enter into the wide fields of forgiveness, and the Lord's saying be fulfilled, that *a camel can pass through the eye of a needle.*"—*Serm.* clxvii. *pp.* 232–33.

St. Nilus, G. C.—"As a tree dried up from want of water, if it receive water buds forth, so also a soul dead in sin, if it shall repent, and shall propitiate the master of the household, it is cleansed from its defilements, and having partaken of the spiritual grace, and the mind being irrigated with rich streams (drops), it brings forth fruits of justice."—*L.* ii. *Epist.* ccii. *p.* 225.

COUNCIL OF TRENT.

"Contrition, which holds the first place among the above-named acts of the penitent, is a grief of mind and a detestation of sin committed, with the resolution of not sinning for the future. To obtain the pardon of sins, this motion of contrition was at all times necessary: and so now, in him that has fallen after baptism, it prepares the way to forgiveness of sins, if it be joined to confidence in the divine mercy, and a desire of performing the other things which are required for receiving rightly this sacrament. Wherefore the holy synod declares, that this contrition contains not a cessation from sin only, and

[1] Duris satisfactionis angoribus.

the purpose and beginning of a new life, but likewise a detestation of the old, according to that saying: *Cast away from you all your transgressions, whereby you have transgressed, and make to yourselves a new heart, and a new spirit* (*Ezech.* xviii. 31). And assuredly he that has reflected on those cries of the saints: *To Thee only have I sinned, and have done evil before Thee* (*Ps.* l.): *I will water my couch each night with my tears* (*Ps.* vi.): *I will recall all my days in the bitterness of my soul* (*Isai.* xxxiv. 15); and others of this kind, easily understands that they flowed from a vehement hatred of the sins of their past life, and a detestation of sins."—*Sess.* xiv. *c.* iv.

CONFESSION.

By *confession* is understood the declaration which the penitent makes of his sins to a priest; the obligation of which evidently follows from the words of Christ, when instituting the sacrament of penance, He breathed on His disciples, and said: *Receive ye the Holy Ghost; whose sins you shall forgive*, &c. For to what purpose was this power given, if it imposed not on the sinner the obligation of making known his sins? or how could that power be exercised, if no sins were communicated?

SCRIPTURE.

St. John xx. 21-23.—"As the Father has sent me, I also send you. When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive,[1] they are forgiven them; and whose sins you shall retain, they are retained."—See also 2 *Cor.* ii. 6-8; v. 18-20.

1 *John* i. 9.—"If we say that we have no sin, we deceive

[1] For the meaning attached to this phrase by those to whom our Saviour was speaking, see *St. Matt.* ix. 2-8; *St. Luke* v. 20 26 *et passim.*

ourselves, and the truth is not in us. If we confess our sins,[1] He is faithful and just, to forgive us our sins, and to cleanse us from all iniquity."

James v. 16.—"Confess therefore your sins one to another; and pray one for another, that you may be saved."—*Cf. v.* 14.

THE FATHERS.

CENTURY I.

The following extracts from St. Clement of Rome are deserving of some attention:—

51. "For whatsoever things, therefore, we have transgressed, by any of the (suggestions) of the adversary, let us supplicate pardon. . . . For it is good for a man to confess his transgressions,[2] rather than to harden his heart, as the hearts of those were hardened who raised up sedition against Moses, the servant of God."

52. "Beloved, the Lord is in want of nothing; nothing requires He of any one, save that he make confession unto Him.[3] For the chosen David says: *I will confess unto the Lord, and it shall please Him better than a young bullock that hath horns and hoofs.*"—*Ep.* i. *ad Cor. n.* 51-2.[4]

CENTURY II.

St. Irenæus, G. C.—3. "And some of these (Valentinians)

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[1] For this custom under the old law, see *Numbers* v. 5-8; cf. *Levit.* v. See also *Josh.* vii. 19; and in the New Testament, *St. Matt.* iii. 6; *Acts* xix. 18.

[2] Ἐξομολογεῖσθαι περὶ τῶν παραπτωμάτων.

[3] Εἰ μὴ τὸ ἐξομολογεῖσθαι αὐτῷ.

[4] The following occurs in the second epistle, ascribed to him: "As long as we are in this world, let us repent with our whole heart of the evil deeds which we have done in the flesh, that we may be saved by the Lord whilst we have time for repentance. For after that we have gone forth from this world, we are no longer able to confess or to repent there (*Οὐκέτι δυνάμεθα ἐκεῖ ἐξομολογήσασθαι ἢ μετανοεῖν ἔτι*)."—*Ep.* ii. *ad Cor. n.* 8. In the epistle ascribed to St. Barnabas, we also read: "Thou shalt confess thy sins; thou shalt not come to thy prayer with an evil conscience."

secretly[1] corrupt the women who learn this their doctrine; as, frequently, the women who have been seduced by some of these men, and afterwards have returned unto the Church of God, have, with the rest of their error, confessed this also."[2] —*Adv. Hæres. l.* i. *c.* vi. *n.* 3, *p.* 30.

4. "Such spirits, when commanded by these men (the Gnostics), and which speak when they wish them, are imbecile and weak; but daring and fearless when sent, by Satan, for the deception and perdition of those who do not keep that faith firm, which, from the first, they received through the Church.[3]

5. "And that this same Marcus also made alluring and love-philtres—that he might corrupt their bodies—for some of the women, if not for all; they frequently, when they returned to the Church of God, confessed,[4] both that they had been defiled in body by him, and had loved him most passionately. . . . The wife of one of our deacons, a woman of surpassing beauty, being corrupted by this magician, both in mind and body, and having followed him for a long time, being afterwards, after much labor, converted by the brethren, passed the whole time confessing,[5] bewailing, and weeping over the defilement which she had suffered from that magician.

7. "(Marcus and his followers), both saying and doing these things, even in this region of ours of Lyons, corrupted many women: some of whom were seared in conscience, and some confess publicly; but others, ashamed to do this,[6] and in some manner secretly despairing within themselves of the life of God, some have apostatized entirely, and some hang doubtful, and fulfilling the proverb, being neither within nor without, have reaped this fruit from the seed of the children of know-

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[1] *Λάθρα.*

[2] *Σὺν τῇ λοιπῇ πλάνῃ καὶ τοῦτο ἐξωμολογήσαντο.*

[3] *Ἦν ἀπ' ἀρχῆς διὰ τῆς ἐκκλησίας παρέλαβον.*

[4] *Αὗται πολλάκις ἐπιστρέψασαι εἰς τὴν ἐκκλησίαν τοῦ Θεοῦ ἐξωμολογήσαντο . . . καὶ ἐρωτικῶς πάνυ αὐτὸν πεφιληκέναι.*

[5] *Αὐτὴ τὸν απαντα χρόνον ἐξομολογουμένη διετέλεσε.*

[6] *Αἵτινες κεκαυτηριασμέναι τὴν συνείδησιν, αἱ μὲν καὶ εἰς φανερὸν ἐξομολογοῦνται, αἱ δὲ δυσωπούμεναι τοῦτο.*

ledge (the gnostics)."—*Adv. Hæres. l.* i. *c.* xiii. *n.* 4, 5, 7, *pp.* 63-5.

"Cerdon, who appeared before Marcion, he also under Hyginus, the eighth bishop, having come into the Church and confessing, thus completed his career; at one time spreading his opinions secretly, and then again confessing,[1] and then convicted of teaching falsely, and separated from the community of the brethren."—*Ibid. l.* iii. *c.* iv. *n.* 3, *pp.* 178-9.

Clement of Alexandria, G. C.—"He has passed from the Gentiles, and from that his former life, to the faith; but whoso afterwards sins, and then repents, even if he obtains pardon, ought to feel shame, because he is not again washed for remission of sins. . . . For repeatedly to ask forgiveness on account of repeated offences, is not repentance, but a show of repentance. . . . *They that sow in tears, reap in joy*, writes David of those who make confession in repentance."[2]—*Strom. l.* ii. *p.* 460.

"When the gnostic, or perfect Christian, has attained to the habit of beneficence, swifter than thought he confers benefits, praying that he may share in the sins of the brethren unto confession,[3] and the conversion of his kindred."—*Ibid. l.* vii. *p.* 880.

Tertullian, L. C.—"The confession of sins[4] lightens their

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[1] *Εἰς τὴν ἐκκλησίαν ἐλθὼν καὶ ἐξομολογούμενος, οὕτως διετέλεσε, ποτὲ μὲν λαθροδιδασκαλῶν, ποτὲ δὲ πάλιν ἐξομολογούμενος.*

[2] *Τῶν ἐν μετανοίᾳ ἐξομολογουμένων.*

[3] *Τὰ τῶν ἀδελφῶν ἁμαρτήματα μερίσασθαι εὐχόμενος εἰς ἐξομολόγησιν.* "With regard to the discipline of the Church, Clement distinguishes between sins committed before and after baptism; the former are remitted at baptism; the latter are purged by discipline. A part of this discipline was the *ἐξομολόγησις*, a public confession of sin and profession of repentance."—*Account of the Writings, &c., of Clement, by the Bp. of Lincoln.* Clement nowhere says that the exomologesis was *public*. The two extracts given in the text, and a third of the same nature (*Strom.* vi. 769), are, as far as I have noticed, the only places in which Clement speaks of confession. But see *S.* v. *n.* xi. *pp.* 688-9; *Pæd.* i. *c.* ix. *p.* 144; *Quis Div. n.* 41, *p.* 958.

[4] The following occurs a little earlier in the same treatise, and explains of what sins Tertullian is speaking, "Sins are called spiritual and bodily, because every sin is of one of these kinds (*lit.* either)."

burden, as much as the dissembling of them increases it;[1] for confession savoreth of satisfaction, dissembling of stubbornness."

"The more straightened, then, the work of this second and only remaining penitence, the more laborious its proof, so that it may not be only borne upon the conscience, but may also be exhibited by some (outward) act.[2] This act, which is better and more commonly expressed by a Greek word (ἐξομολόγησις), is the exomologesis whereby we confess our sins to the Lord, not as if He knew it not, but inasmuch as by confession satisfaction is ordered; from confession, penitence arises; by penitence God is mollified.[3] Wherefore confession (exomologesis) is a discipline for the abasement and humiliation of man, enjoining such conversation as invites mercy: it directs also, even in the matter of dress and food, to lie in sackcloth and ashes, to hide the body in filthy garments, to cast down the spirit with mourning, to exchange for severe treatment the sins which he has committed; for the rest, to use simple things for meat and drink, to wit, not for the belly's but the soul's sake; for the most part, also, to cherish prayer by fasts, to groan, to weep, and to moan day and night unto the Lord his God; to throw himself upon the ground before the presbyters, and to fall on his knees before the beloved (or, the altars) of God;[4] to enjoin all the brethren to bear the message of his prayer for mercy. All these things doth exomologesis (confession), that it may commend penitence; that by fearing danger it may honor God; that, by itself pronouncing judgment on the sinner, it may act in the stead of God's wrath; and that, by means of temporal affliction, it may—I will not say frustrate, but—clear off the eternal penalties.[5] When, therefore, it casts down a

[1] Tantum relevat confessio delictorum quantum dissimulatio exaggerat.

[2] Aliquo etiam actu.

[3] Satisfactio confessione disponitur, confessione pœnitentia nascitur, pœnitentia Deus mitigatur.

[4] Presbyteris advolvi et caris (*al.* aris) Dei adgeniculari.

[5] Temporali afflictione æterna supplicia non dicam frustretur, sed expungat.

man, it rather raises him up; when it makes him filthy, it renders him the more clean; when it accuses, it excuses; when it condemns, it absolves. In the same measure in which thou hast not spared thyself, in the same, be assured, will God spare thee.

"I presume, however, that men for the most part either shun or put off (this) from day to day, as an open manifestation of themselves, being more mindful of their shame than of their safety (or salvation);[1] like those who, having contracted some vexatious malady in the parts of shame, avoid making their physicians acquainted with it, and so perish with their bashfulness. It is, forsooth, intolerable to modesty to make satisfaction to their offended Lord![2] to be restored to the health which they have wasted away! Brave art thou in thy modesty, truly! bearing an open front in sinning, and a bashful one in praying for pardon! among brethren and fellow-servants, with whom there is one hope, one fear, one joy, one grief, one suffering—because there is one spirit from one Lord and Father—why regardest thou them as something different from thyself? Why shunnest thou those who share thy fall, as though they rejoiced over it? The body cannot rejoice in the hurt of one of its members; all must grieve together and labor together for its cure. . . . Verily the concealment of a sin promises a great benefit to our modesty! namely, that if we withdraw anything from the knowledge of men, we shall of course conceal it also from God! And is it thus, then, that the thoughts of men and the knowledge of God are compared? Is it better to be damned in secret than absolved openly?[3] It is a miserable thing thus to come to confession (exomologesis). For by sin we are brought into misery; but when we are to be penitent, the misery ceases, for it has become salutary. It is a miserable thing to be cut and to be burnt with the cautery, and to be tormented

[1] Ut publicationem sui . . . pudoris magis memores quam salutis.

[2] Domino offenso satisfacere.

[3] An melius est damnatum latere, quam palam absolvi?

with the corrosiveness of any powder; nevertheless, those things which heal by unpleasant means, excuse likewise, by the benefit of the cure, their own offensiveness, and recommend the suffering of present pain by the gratefulness of future profit.

"What, if besides the shame, which they think of the chief import, they shrink from the inconveniences of the body also, because they are bound to live unwashed, filthy and without pleasure, in rough sackcloth, and horrid ashes, and with a countenance wan with fasting? Does it then become us to put up our prayers for our sins in purple and Tyrian colors? Ho! fetch me a bodkin for dividing the hair, and powder for cleansing the teeth, and some double-pointed instrument of iron or brass for trimming the nails; if there be anything which produces a false whiteness, or a forced redness, let him rub it upon the lips or cheeks. . . . And when any one shall ask, 'On whom dost thou lavish these things?' let him say, 'I have sinned against God, and am in danger of perishing everlastingly; and therefore am I now anxious, and I pine away and torment myself, that I may reconcile unto myself that God whom I have offended by my sins.' But those who take upon themselves to sue for the holding of some public office, are neither ashamed nor loath to struggle in behalf of their desires, through vexations of mind and body; and not vexations only, but even every sort of indignity. What meanness in dress do they not affect? . . . Do we, with eternity at stake, hesitate to bear that which the suitor for axes and rods endures? And shall we be slow to offer to our offended Lord that self-chastening in food and clothing which the Gentiles inflict upon themselves, when no one at all is injured? These are they of whom the Scripture makes mention, *Woe to those who bind their iniquities as it were with a long rope* (*Is.* v.)

"If thou drawest back from confession (exomologesis), consider in thine heart that hell-fire which confession shall quench for thee;[1] and first imagine to thyself the greatness

[1] Quam tibi exomologesis extinguet.

of the punishment, that thou mayest not doubt concerning the adoption of the remedy. What think we of that storehouse of everlasting fire, when some of its petty vents shoot up such violence of flames, that the neighboring cities either are no longer, or are daily expecting the same end for themselves? . . . When, therefore, thou knowest that, against hell-fire, after that first protection of the baptism ordained by the Lord, there is yet in confession (exomologesis) a second aid, why dost thou abandon thy salvation?[1] Why delay to enter on that which thou knowest will heal thee? Even dumb and unreasoning creatures know at the season the medicines which are given them from God. . . . Shall the sinner, knowing that confession (exomologesis) has been instituted by the Lord for his restoration,[2] pass over that which restored the King of Babylon to his kingdom? . . . Why should I say more of these two planks (I may call them)[3] for saving men, caring more for the work of my pen, than the duty of my conscience?"[4] —*De Pœnitentia*, *n.* 8-12, *pp.* 126-9.

CENTURY III.

ORIGEN, G. C.—Explaining the petition of the Lord's Prayer, *Forgive us our trespasses, as we*, &c., he says: "Wherefore, we have all power to forgive offences committed against ourselves, as is clear from this, *As we also forgive our debtors.* But he that, like the Apostles, has been *breathed upon* by Jesus, and who can be *known by his fruits*, as having *received the Holy Ghost*, and become spiritual, by being *led by the Spirit*,—after the manner of the Son of God,

[1] Esse adhuc in exomologesi secunda subsidia, cur salutem tuam (thy safety) deseris?

[2] Peccator, restituendo sibi institutam a Domino exomologesin sciens.

[3] De istis duabus humanæ salutis quasi plancis.

[4] It is evident that Tertullian here declares, 1. That the exomologesis was "instituted by the Lord for our restoration," as "an aid after baptism;" 2. That it is necessary for salvation in case of sins committed after baptism; 3. That it was made before the priests. This is what our Church teaches: the being made in public or in private does not affect the essential nature of the institution.

—to each of the things that are to be done according to reason, he forgives whatsoever God would forgive, and retains the sins that are incurable ;[1] ministering—as the prophets (ministered) to God, when they spoke not their own, but the things of the divine will,—so he also to the alone God who has power to forgive. The words, respecting the forgiveness (power of forgiving), which accrued to the Apostles, are, in the Gospel according to John, thus : *Receive ye the Holy Ghost, whose sins you shall forgive ; they are forgiven ; and whose you shall retain, they are retained.* But if a person take up these words without examination, he will have to challenge the Apostles that they did not forgive all, that to all there might be forgiveness ; but retained the sins of some, so as that through them they are retained before God. It is, therefore, useful to take an illustration from the law, in order to understand the forgiveness of sins accruing to men from God, through men. The priests of the old law are forbidden to offer up sacrifices for certain offences ; with a view that the transgressions of those, for whom are the sacrifices, may be forgiven. And by no means did the priests, —who had power over certain involuntary offences, and an oblation for trespasses,—also for adultery, or voluntary murder, or any other more heinous crime, or sin, offer a holocaust. So, therefore, also the Apostles, and they who, being priests according to the great High Priest, are assimilated to the Apostles, having received knowledge of God's mode of cure, know, instructed by the Spirit, for what sins, and when, and in what manner, to offer up sacrifices, and know also for which this is not to be done. . . . I know not how it is, that some permit themselves things which are beyond the priestly dignity, but perhaps not thoroughly instructed in priestly knowledge, boast as having ability both to pardon idolatry, and to forgive adultery and fornication, as if, through their prayer for those who have dared to do these things, even sin which

[1] *Ἀφιῆσιν ἃ ἐαν ὁ Θεὸς, καὶ κρατεῖ τὰ ἀνίατα τῶν ἁμαρτημάτων.*

is unto death, was to be loosed."[1]—*T.* i. *De Orat. n.* 28, *pp.* 255-6.

"But the Hearers of the Church may, perhaps, say: those of old were almost better dealt with, than we, when sacrifices being offered with divers rites, pardon was granted to sinners. . . . Hear, therefore, now, how many are the remissions of sins in the Gospels. The first is this, by which we are baptized unto the remission of sins. . . . There is also yet a seventh, although hard and laborious, the remission of sins through penitence, when the sinner *washeth his bed with tears*, and *his tears become his bread day and night*, and when he is not ashamed to declare his sin to the priest of the Lord, and to seek a remedy;[2] according to him who says: *I said, I will confess against myself mine injustice to the Lord, and Thou hast forgiven the wickedness of my heart* (*Ps.* xxxi. 5). In which that also is fulfilled, which the Apostle James says: *But if any one is sick amongst you, let him call the priests of the Church*, &c. (*St. James* v. 14).—*T.* ii. *Hom.* ii. *in Levit. n.* 4, *pp.* 190-1. See also *Ibid. Hom.* v. *p.* 207.

"*If he have sinned in any one of these things, let him declare the sin which he hath sinned* (*Lev.* v. 5). There is herein a wonderful mystery, that he orders us to *declare* sin. For of every kind are they to be declared, and all that we have done is to be produced in public. If we have done anything in secret, if in words only, or even within the secret places of our thoughts we have committed it,[3] all must needs be published, all produced: produced by him who is both the accuser of sin, and the instigator; for he who now instigates us to sin, he also, when we have sinned, accuses. If, then, we anticipate

[1] On such sins, or rather on the discipline of the Church relative to such sins in those days, see *St. Cyprian Ep.* 52; *Concil. Eliber. can.* 1, 2, and Origen more fully *t.* i. *l.* iii. *Contr. Cels. n.* 51, *p.* 481; *t.* ii. *Hom.* xv. *in Levit.*

[2] Cum non erubescit sacerdoti Domini indicare peccatum suum, et quærere medicinam.

[3] Etenim omni genere pronuntianda sunt, et in publicum proferenda quæ egerimus; si quod in occulto gerimus, si quod in sermone solo, vel etiam intra cogitationum secreta commisimus.

him in life, and are ourselves our own accusers,[1] we escape the malice of the devil, our enemy and accuser, for so the prophet elsewhere says: *Tell thou thine iniquities first, that thou mayest be justified* (*Is.* xliii. 26). Does he not evidently point out the mystery of which we treat, when he says: *Tell thou first?* that he may point out to thee that thou oughtest to anticipate him who is ready to accuse. *Thou*, therefore, saith he, *tell first*, lest he anticipate thee; because if thou hast *told first*, and hast offered the sacrifice of penitence, according to what we have said, in what goes before, is to be offered, and hast *delivered thy flesh to destruction, that the spirit may be saved in the day of the Lord*, it will be said to thee also, that *thou* also *in thy life-time hast received* thy *evil things*, but now do thou rest here. But David also, in the same spirit, speaks in the Psalms, and says: *I made known mine iniquity, and hid not my sin. I said, I will confess against myself my injustice, and Thou hast forgiven the wickedness of my heart* (*Ps.* xxxi. 5, 6). See, therefore, that to declare sin, merits remission of sin.[2] For the devil being anticipated in accusing, will not be able any longer to accuse us; and if we ourselves be our own accusers, it avails us to salvation;[3] but if we delay to be accused by the devil, that accusation turns to our punishment, for he will have, as companions in hell, those whom he shall convict as companions in crime."—*T.* ii. *Hom.* iii. *in Levit. n.* 4, *p.* 196. See also *Ibid. Hom.* v. *p.* 207.

[1] Si ergo in vita præveniamus eum et ipsi nostri accusatores simus.

[2] Pronunciare peccatum, remissionem peccati meretur.

[3] Et si ipsi nostri sumus accusatores, proficit nobis ad salutem. The following from *t.* iii. *Hom.* x. *in Numeros, n.* 1, *pp.* 301-2, deserves attention: "They who are superior always take up the faults and sins of those who are inferior; for so also does the Apostle say, *You who are stronger bear the infirmities of the weak.* If an Israelite, that is a layman, sin, he is not able to remove his own sin, but requires a Levite, he needs a priest; yea rather he even seeks for something more eminent than these, there is need of a high priest that he may be able to receive the remission of sins. But if a priest or a high priest sin, he is able to cleanse away his own sin, provided that he sin not against God. . . . They who are not holy die in their sins; the holy do penitence for sins; are conscious of their own wounds; understand their falls; ask for a priest; implore health; seek for purification through the high priest."

"*Because I declare mine iniquity* (*Ps.* xxxvii. 19). We have frequently said that the *declaration of iniquity* is the confession of sin. Wherefore, see what divine Scripture teaches us, that we must not hide sin within us.[1] For as they who have within them undigested food, or who are oppressed by an overflow of humors or of phlegm, if they eject it, are perhaps relieved, so also they who have sinned, if they conceal and retain the sin within them, they are oppressed within, and almost suffocated by the phlegm or humor of sin: but if a man become his own accuser, while he accuses himself and confesses, he at the same time ejects the sin, and digests the whole cause of the disease. Only look diligently round to whom thou oughtest to confess thy sin.[2] Prove first the physician, to whom thou shouldest set forth the cause of thy sickness, who knows how to be weak with the weak, to weep with the weeping, who knows the art (discipline) of condoling and sympathizing; that so in fine thou mayest do, and follow, whatever he shall have said, whatever counsel he shall have given, he who shall first have shown himself a skilful and compassionate physician. If he shall have understood, and foresee, that thy sickness is such as ought to be set forth and cured in the assembly of the whole Church, and thereby, perhaps, others be edified, and thou thyself easily cured, this must be prescribed with much deliberation, and on the very experienced advice of that physician.[3] *Because I will declare*

[1] Quid edocet nos scriptura divina, quia oportet peccatum non celare intrinsecus.

[2] Si autem ipse sui accusator fiat, dum accusat semetipsum, et confitetur, simul evomit et delictum, atque omnem morbi digerit causam. Tantummodo circumspice diligentius, cui debeas confiteri peccatum tuum.

[3] Si intellexerit et præviderit talem esse languorem tuum qui in conventu totius ecclesiæ exponi debeat, et curari . . . multa hoc deliberatione, et satis perito medici illius consilio procurandum est. A similar passage occurs also in *t.* ii. *Hom.* xiv. *in Num. p.* 324: "*Praying without ceasing* that thou mayest be received into the fellowship and office of Raphael, who presides over medicine, if so be that when thou shalt see any one wounded by sins and pierced with the arrows of the devil, thou mayest employ the word of healing and the medicine of the word of God, that thou mayest by means of penitence heal the wounds of sin and exhibit the medicine of confession (medicinam confessionis ostendas)."

mine iniquity, and I will think for my sin (*v.* 19). Whichsoever of you is conscious to himself of any sin, and is as secure as though he had done no evil, let him be disturbed by this language: *I will think for my sin.* It is good that he who transgresses be not secure, nor be free from anxiety, as one who has not failed in anything, thinking not how he may blot out his sin. If some spot, or ulcer, arise in thy body, or if it swell from a blow, thou art anxious and seekest diligently what remedy should be applied, how the former soundness may be restored to thy body. . . . When thy soul is sick, and oppressed with the languor of sins, art thou secure, dost thou despise and set at naught hell and the punishment of eternal fire? Countest thou little of the judgment, and despisest thou the Church which warns thee? Dost thou not fear, approaching to the Eucharist to partake of the body of Christ, as though clean and pure, as though there were nothing unworthy in thee; and amid all this thinkest thou that thou shalt escape the judgment of God? Rememberest thou not that which is written, that *therefore many among you are weak, and sick, and many sleep* (1 *Cor.* xi.)? Why *many weak?* Because they *judge* not themselves, nor examine themselves, nor understand what it is to communicate with the Church, or what it is to approach to so great and so excellent sacraments. They suffer what they who labor under fever are wont to experience, when they partake of food fit for those in health, bringing destruction upon themselves."—*T.* ii. *Selecta in Ps.* xxxvii. *n.* 6, *p.* 688.[1]

"But since they who claim the office of the episcopacy make use of this saying (*St. Matth.* xvi. 19), as Peter, and

[1] On the genuineness of the *Selecta in Psalmos*, see Huet (*Origenian. l.* iii. *sec.* 3, *n.* 6) and the Benedictine editors (*t.* ii. *Monit. in Ps. p.* 512). In the same treatise (*Explan. super Ps.* xxxvii. *p.* 680) there is a somewhat similar exhortation to confession, and a similar adscription of a delegated power to the Apostles and their successors "to heal the wounds of sin," a power which, from the context, seems, though not so clearly as in the preceding extract, to relate to penance. See also *t.* iii. *Hom.* v. *in Jerem. n.* x. *p.* 155.

having received from the Saviour *the keys of the kingdom of heaven*, teach that both what has been *bound* by them, that is, condemned, is also *bound in heaven*, and what has received remission from them is also *loosed in heaven*, it is to be said that they speak soundly, provided they have the work on account of which it was said to this same Peter, *Thou art Peter;* and if they be such as to have Christ build His Church upon them, and this can be reasonably referred to them. But the *gates of hell* ought *not to prevail against* him who wishes *to bind and to loose.* But if he *is bound fast with the cords of his own sins* (*Prov.* v. 22), in vain does he both *bind and loose.*[1] . . . But if any one, not being as Peter, and not having the things named there, thinks, like Peter, *to bind on earth* so as that what is *bound* is *bound in heaven;* and to *loose on earth*, so as that what is *loosed* is *loosed in heaven*, he is puffed up with pride, not knowing the design of the Scriptures; and *puffed up with pride, he has fallen into the snare of the devil* (1 *Tim.* iii. 6, 7)."—*T.* iii. *In Matth. tom.* xii. *n.* 14, *pp.* 531–2.

"*And thine own soul a sword shall pierce, that out of many hearts thoughts may be revealed* (*Luke* ii. 35). The *thoughts* in men were evil, which were therefore *revealed*, in order that, being brought out openly, they might be destroyed, and being extirpated and dead, they might cease to be, and He might slay them who died for us. For as long as the thoughts were hidden, and not openly brought out, it was impossible for them to be utterly extirpated. Wherefore, we too, if we have sinned, ought to say, *I have made known to thee my sin, and mine iniquity I have not concealed. I have said, I will confess against myself mine injustice to the Lord* (*Ps.* xxxi. 5). For if we have done this, and have revealed our sins, not only

[1] Whether this be one of those passages which the early heretics corrupted, or whether, as Huet thinks, it is the heresy afterwards taught by Huss, or whether, as Lumper imagines (*t.* ix. *De Vita et Script. Orig. p.* 565), it be capable of an orthodox meaning, this is clear, that the bishops of those days claimed *the power of the keys*, and vindicated that claim by reference to Christ's words to Peter.

to God, but also to those who are able to heal our wounds and sins,[1] our sins will be blotted out by Him who saith, *Behold, I will blot out thine iniquities as a cloud, and thy sins as a mist* (*Is.* xliv.)"—*T.* iii. *Hom.* xvii. *in Lucam, pp.* 953-4.

St. Cyprian, L. C.—"We have an Advocate and an Intercessor for our sins, Jesus Christ, our Lord and our God, if only we are penitent that we have sinned in time past, and confessing and understanding our sins[2] whereby we now offend the Lord, we promise, for the future at least, to walk in His ways, and to fear His commandments. . . . *Who shall separate us from the love of Christ?* &c. (*Rom.* viii.) None of these can separate believers; nothing can rend off those who cleave to His body and blood."—*Ep.* vii. *ad Clerum*, p. 42.

After proving the heinous nature of apostasy, he says: "Whosoever withholds these truths from our brethren, deceives these miserable men; so that, whereas they may, doing sincere penitence by their prayers and works, make satisfaction to God,[3] who is a merciful Father, they are seduced to perish more utterly, and they who might raise themselves, fall lower. For, whereas in smaller sins sinners do penitence during a suitable term, and according to the order of discipline come to confession (exomologesis), and by the imposition of the hands of the bishop and of the clergy receive the right of communion, now, at an unsettled period, when the persecution still continues, peace not yet restored to His Church, they are admitted to communion, and their names are offered,[4] and

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[1] Si . . . revelaverimus peccata nostra non solum Deo, sed et his qui possunt mederi vulneribus nostris atque peccatis.

[2] Si modo nos in præteritum peccasse pœniteat, et confitentes atque intelligentes peccata nostra.

[3] Deo satisfacere.

[4] Offertur nomen eorum. This is the reading retained by Baluzius and the Benedictine editors. But in two parallel places, where the whole system of penance is given exactly in the same order (Penitence, Exomologesis, Imposition of Hands, Communion), and almost in the same words, we have, "they dare to offer for them (offerre pro illis), and to give them the eucharist to profane, that is, the holy body of the Lord."—*Ep.* x. *ad Mart. p.* 51; cf. *Ep.* xi. *ad Plebem, p.* 58. See also *Ep.* lv. *p.* 282.

penitence not yet done, confession (exomologesis) not yet made,[1] and the hand not yet laid upon them by the bishop and clergy, the eucharist is given them, though it is written: *Whosoever shall eat the bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.*"—*Ep. ad Clerum, p.* 49. See also *Ep.* x. *p.* 51; xi. *p.* 53; xiii.; xiv.; xxi.; and *cf. Ep.* xii.

"But if we find that no one ought to be prohibited from doing penitence, and that to those who implore and entreat the mercy of the Lord, according as He is merciful and of tender pity, peace may be granted by His priests, the groaning of the sorrowers is to be allowed, and the fruit of penitence is not to be denied to those that grieve. And because in hell (inferos) there is no confession, nor can confession (exomologesis) be made there, they who from their whole heart are penitent and entreat, ought meanwhile to be received into the Church, and in it to be reserved for the Lord, who, when He shall come to His Church, will surely judge of those whom He shall find within it."—*Ep.* lii. *Antoniano.* See also *Ep.* lv. *ad Cornelium.*

"If one of these (who have vowed virginity) shall be found to have been corrupted, let her do full penitence, because she who has done this crime is an adulteress, not to a husband, but to Christ, and therefore, a due time having been appointed, let her afterwards, when confession (exomologesis) has been made, return to the Church."—*Ep.* lxii. *ad Pomponium, p.* 219.

"God perceives the things that are hidden, and considers those that are hidden and concealed. None can escape the eye of God. He sees the heart and breast of every person, and he will judge, not only our actions, but also our words and thoughts. He regards the minds of all, and the wishes conceived even in the hidden recesses of the breast. In fine, how much loftier in faith, and in fear (of God) superior, are they who, though implicated in no crime of sacrifice, or of

[1] Nondum pœnitentia acta, nondum exomologesi facta.

accepting a certificate, yet because they have only had thought thereof, this very thing sorrowingly and honestly confessing before the priests of God, make a confession (exomologesis) of their conscience, expose the burden of the soul, seek out a salutary cure even for light and little wounds,[1] knowing that it is written, *God will not be mocked.*"—*De Lapsis, p.* 382. See also the extract from the same treatise, *p.* 377, given under the "*Eucharist*"; and also under "*Contrition.*"

"It is true that he has sinned less by not seeing the idols, and by not profaning the sanctity of the faith in the gaze of the surrounding and insulting crowd, and by not polluting his hands with the fatal sacrifices, nor staining his lips by the accursed food. This avails him, that his guilt be less, not that his conscience be innocent. He can attain to the pardon of his crime more easily, still he is not free from guilt, and let him not cease from doing penitence, and supplicating God's mercy, lest what seems less in the nature of the crime be aggravated by neglected satisfaction. I beseech you, most dear brethren, let each confess his sin, whilst he that has sinned is yet among the living, while his confession can be admitted, while the satisfaction and the remission made through the priests are pleasing before the Lord."[2]—*Ibid. p.* 383. For continuation, see "*Contrition.*" See also the extract given from *Ep.* liv. given under "*Penance.*"

Firmilian, G. C.—See the extract given under "*The Eucharist.*"

CENTURY IV.

Lactantius, L. C.—Explaining *Jerem.* iv. 3, 4, he says, "God hereby admonishes us not to have a veiled breast, that

[1] Hoc ipsum apud sacerdotes Dei dolenter et simpliciter confitentes, exomologesin conscientiæ faciunt, animi sui pondus exponunt, salutarem medelam parvis licet et modicis vulneribus exquirunt.

[2] Confiteantur singuli delictum suum dum adhuc qui deliquit in sæculo est, dum admitti confessio ejus potest, dum satisfactio et remissio facta per sacerdotes apud Dominum grata est. The heading of section 114 of *lib.* iii. *Testimonior.* is "That while any is in the flesh, he ought to make confession;" in proof of which he adduces passages from the Psalms and Prophets.

is, not to cover any shameful deed within the secrets of the conscience.[1] This is that circumcision of the heart of which the prophets speak; a circumcision which God has transferred from this mortal flesh, to the soul, which is alone to abide. For He, desiring, according to His ever-enduring mercy, to provide for our life and salvation, set before us penitence, in that circumcision; so that, if we have laid bare the heart, that is, if, having confessed our sins, we have made satisfaction to God, we obtain pardon, which, to the contumacious, and to those who conceal what they have done, is denied by Him who looks not on the face,[2] as man does, but into the inmost recesses and secrets of the breast."—*Divin. Instit. l.* iv. *c.* 17.

"As every sect of heretics thinks its followers are, above all others, Christians, and its own the Catholic Church, it is to be known that that is the true (Catholic Church) wherein is confession and penitence, which wholesomely heals the wounds and sins to which the weakness of the flesh is subject."[3]—*Ibid. l.* iv. *c.* 30.

"The state of frailty of our nature does not suffer any one to be without a fault. The last remedy, therefore, is, to fly to penitence, which holds not the lowest place amongst the virtues, inasmuch as it is the amendment of one's self; so that, when we happen to have fallen, whether in word or deed, we may at once repent, and acknowledge[4] that we have transgressed; and beg of God pardon, which, according to His mercifulness, He will not refuse, except to such as persevere in their error. Great is the aid of penitence, great the comfort. It is the healing of wounds and of sins; it is hope, it is the harbor of salvation, which whoso sets aside, he cuts off from himself the way of life, because none can be so just as that peni-

[1] Ne quod pudendum facinus intra conscientiæ secreta velemur.

[2] Si cor nudaverimus, id est, si peccata nostra confessi satis Deo fecerimus, veniam consequamur, quæ contumacibus, et admissa sua celantibus negatur.

[3] Sciendum est, illam esse veram, in qua est confessio et pœnitentia, quæ peccata et vulnera quibus subjecta est imbecillitas carnis, salubriter curat.

[4] Fateamur.

tence is never necessary for him. But we, even though we have no sin, should yet confess[1] to God, and make supplication also for our sins, and give thanks even in the midst of evil. Let us always render this service to God. For humility is dear unto and beloved of God, who, since He sooner accepts a sinner that confesses,[2] than a just but proud man, how much rather will He accept a just man that confesses, and lift him high in the heavenly kingdoms according to his humility."—*Epitome Div. Instit. c.* 67.

Eusebius, G. C.—"It is said that the Emperor Philip, being a Christian, wished, in the last vigil of Easter, to share with the people in the prayers of the Church, but that he was not permitted, by the person who then presided, to enter, until he made his confession (exomologesis),[3] and classed himself with those who were separated on account of their sins, and who stood in the place of penitence; for that otherwise, on account of his many sins, he would never, until he had done this, be received by him. It is said that he willingly obeyed."—*Hist. Eccles. L.* vi. *c.* 34.

"Novatus (Novatian), a presbyter of the Roman Church, having risen up arrogantly against the lapsed, as though there were no hope of salvation for them, not even if they fulfilled what is required for a sincere conversion and a pure confession (exomologesis),[4] became the leader of a sect of his own, who, in the pride of their understanding, called themselves the Cathari."—*Ibid. L.* vi. *c.* 43.

"*I am, I am He, that blot out thine iniquities for my own sake, and I will not remember thy sins. Do thou remember, and we will plead together* (*Is.* xliii.) For excellent is the remembrance of past sins confessed by means of the exomologesis.[5] Therefore does He add, *Do thou first declare thy*

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[1] Confiteri. [2] Peccatorem confitentem. [3] Ἐξομολογήσασθαι.

[4] Μηδ' εἰ πάντα τὰ εἰς ἐπιστροφὴν γνησίαν καὶ καθαρὰν ἐξομολόγησιν ἐπιτελοῖεν.

[5] Καλὴ γὰρ ἡ μνημη τῶν προτέρων ἁμαρτημάτων δι' ἐξομολογήσεως ἐξηγορουμένη.

transgressions, that thou mayest be justified. For, doing this, thou shalt be justified, for *a just man is his own accuser in the first instance* (*Prov.* xviii.)"—*Comm. in Hesai. c.* xliv. *T.* ii. *p.* 526, *Nov. Coll. Montf.* This *exomologesis* is frequently mentioned in *Comm. in Ps.*

St. Anthony, G. C.—"Let us now revert to that shame which is full of grace and glory. Be not, then, ashamed to do whatsoever is in accordance with the will of God; neither be ashamed to learn the Lord's doctrines and words, nor to disclose to thy priest thy sins." [1]—*Sermones ad Monach. Sect.* 12, *De Verecundia, Galland. T.* iv. *p.* 656.

"The most excellent of all the works that man can do is, to confess his sins before God and his elders." [2]—*Admonit. ad Monach. Ibid. p.* 705.

St. James of Nisibis, G. C.—"From the time that Adam transgressed the commandment, sin reigned . . . until our Lord who took and fastened it to the cross. Still do its stings remain and pierce many. There is not a disease, or a pain, to which a cure and a remedy cannot be applied, provided a skilful physician be called in. But they who are wounded in our conflict have the remedy of penitence, which being applied to their wounds, they are healed. O ye physicians, the disciples of our skilful physician, take unto yourselves the remedy, whereby the wounds of the afflicted may be cured. . . He that has been wounded in battle is not ashamed to put himself into the hands of a skilful physician, seeing that he received his wound through the severity of the contest; and the king rejects him not when cured, but places him in the list of his veteran troops: so neither ought he, whom the devil has wounded, to be ashamed to confess his failings; to fly from him; and to implore the medicine of penitence. For he that is ashamed to lay open his wounds to a physician, from his

[1] Nec Domini doctrinas ediscere . . . verearis, aut tua sacerdoti tuo peccata aperire te pudeat.

[2] Opus præstantissimum omnium quod homo præstare potest, est, ut peccata sua confiteatur coram Deo suisque majoribus.

wounds being corrupted, his whole body is infected; whilst he who is not ashamed has his wounds cured, and returns to the fight. And whereas he, that has contracted a deadly illness, hopes not for cure, nor again puts on his wanted armor; he that is overcome in our warfare may hope for a cure, if he say, 'I have sinned,' imploring penitence; but he that is ashamed, cannot be cured, because he will not disclose his wounds to the physician, who receives *two pence* (*Luke* x. 35), and out of them cures all that are wounded. And you who are the disciples of our physician, as you are endowed with the power of healing, take care that you be not an obstacle in the way of the cure of those who need medicine; but you will apply the medicine of penitence to him who shows you his wounds. And he who is ashamed to manifest his evil, do you admonish him not to conceal it from you. And when he shall have disclosed it to you, do not bring it forward in public, lest through him even they too who are innocent, be esteemed guilty and criminal by enemies who hate us. The military legion, in which many fall wounded, is most despised by the enemy. [He continues to contrast the wounded soldier and the sinners who conceal, or make known their wounds.] But let him who has discovered, and been cured of his wound, beware of being again wounded, in the place where he received his former wound, and was cured. For it is difficult for a skilful physician to heal the part that has been often wounded, as the wounds of cicatriced places are not easily cured. . . . To you who have already been wounded, I give this counsel and say, 'Be not ashamed of saying, we have been maimed in battle. Receive a medicine without price, and be ye converted, and steadfast, lest ye perish.' I will bring to your memory, O physicians, something that is written in the books of our skilful physician, for He prohibits not penitence. For when Adam had sinned, He called him unto penitence, saying, *Where art thou, Adam?* and he hid his sins from Him that searcheth the heart, and excused himself because Eve had deceived him. And because he confessed not the sin of his

transgressions, the sentence of death was passed against him, and all that sprang from him. . . . You see, then, dearly beloved, of what benefit it is to confess, and to be awakened from iniquity. And do you hearken, who have the keys of the gates of heaven, and open the gate to the penitent, and follow what the blessed Apostle has said: *If a man be overtaken in any fault, you who are spiritual strengthen such a one in the spirit of meekness* (*Gal.* vi. 1).

"Be likewise on your guard, lest any of you fall into temptation. The Apostle feared, and said, in his alarm, of himself: *Perhaps I who have preached to others may be found utterly a castaway.* Whosoever, therefore, amongst you shall be scandalized at another's sin, saith he, do not judge him as an enemy, but correct him as a brother, lest, being separated by you, he be received by the devil. . . . But, penitents, to you I again say, do not cast aside the remedy which has been given to you unto salvation. For thus say the Scriptures: *They who confess their sins, and restrain themselves from them, on such the Lord will have mercy.* [He then illustrates this by many examples from Scripture, and. amongst the rest, by the denial of Peter, as follows:] And Simon, the head of the Apostles, he who denied Christ, saying, *I saw Him not*, and cursed and swore that he knew Him not, as soon as he offered unto God contrition and penitence, and washed his sins in the tears of his grief, our Lord received him, and made him the foundation, and called him the rock of the edifice of the Church. . . . All these things have I written to thee, dearly beloved, because in this our age there are many, who, choosing an ascetic life, have by vow consecrated themselves to God. And we are engaged in a contest, and are at war with an enemy that fights against us, and strives to bring us back to our former state, seeing that, having recovered our liberty, we have gone out from him. But there are some of you, who are overcome and are wounded. Of these, some there are who acknowledge themselves debtors and guilty, and take care to justify themselves by manifesting the guiltiness of

their sins, whilst others are in such perverseness of mind, as not to come to penitence. And for their shame, they die by a second death, and bear not in mind *the searcher of the reins.*

"There is also that person that confesses sin, and penitence is not granted him. Oh thou dispenser of Christ, grant penitence in the name of Christ, and remember that thy Lord does not reject the penitent."—*Serm.* vii. *de Pœnit. n.* 1, 2, 3, 5, 6, 11, *Galland. T.* v.[1]

St. Hilary of Poitiers, L. C.—See the passage already given under the head "*Penance.*"

Explaining *Ps.* cxviii. (*Lit.* 3), 22, he says, "The prophet has also taken into account our infirmity. He knows indeed that there are within us certain things which may be, through the mercy of God, taken away from us. He knows that He is to be supplicated by such a confession of sins, as, though we have things deserving reproof, we are not reproved; for sin is to be confessed, in order that pardon may be obtained."[2]—

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[1] "The Lord has set His dispensers over His whole treasury. And further He has given into their hands chains, and the prison-house with the imprisoned, and granted them authority *to bind and to loose.* The dispensers have set aside and abandoned love, and mercy, and peace, and the whole treasure generally; and have chosen to take chains and fetters, and have become jailers, and keepers, and executioners, and fasteners of chains, instead of dispensers of a most excellent treasure which might be found by all men. He who comes in is bound, and he who goes out is excommunicated; and he that sins and transgresses in what relates to God, but yields a certain obedience to the jailers, they absolve him from those chains, and say: 'God is merciful and forgiving, and the expiator of sins; come, enter confidently, and pray:' whilst he who transgresses in what relates to themselves, be the offence never so slight, they say to him: 'Thou art bound and accursed in heaven and on earth; and woe to him that even speaks to him.'"—*St. James Nisib. Sermo Unic. seu Epist. Synod. n.* 28, *Galland. t.* v. *p.* cxlix.

[2] Confitendum enim crimen est, ut obtineatur et venia. St. Hilary is sometimes adduced as not furnishing evidence in favor of sacramental confession. A collation of the passages given here, with that given already under the head "*Penance,*" will enable the reader to decide on the accuracy of this assertion. Most of the objections produced arise from not observing that confession is used in two meanings by St. Hilary, one being to God only, namely, *praise,* and the other the confession of sin, as explained in the extract under "*Penance.*" The following passage ought to be carefully noticed: "*Let the people confess* (confiteantur) *to Thee, O*

Tract. in Ps. cxviii. (*Lit.* 3), *n.* 19, *pp.* 296-97. See also *Ibid. Lit.* 6, *n.* 4, *p.* 300, *T.* i.

"There is the most powerful and most useful medicine for the diseases of deadly vices, in their confession. But confession of sin is not as an open acknowledgment of things unknown by others, as if a thief interrogated about a theft, or a homicide about a murder, make a confession; nor as though God, *who searcheth the reins and the heart*, being ignorant, needs thy confession for His knowledge,—He who readily sees into, not only what has been thought, but what will be thought. But confession of sin is this, that what has been done by thee thou confess to be a sin, through thy conviction that it is a sin. For there is no one that engages upon any act that he performs, without either some pleasure as its fruit, or without a persuasion that there is something of good in it: either thinking the act right, or taking pleasure in it. But when, through God's teaching, and the reasonableness of what is true, he comprehends that what he has chosen under the appearance of usefulness or of pleasure, is a sin; through his conviction of sin he confesses that what he has done is sinful. . . . Sins, therefore, must be ceased from, after that in confession there is conviction of sin; and the confession is to be, as the prophet teaches, with the whole heart; not in part, nor with a partial operation of the sins, now known to us, yet abiding within us. For what if one that is penitent on account of theft, should increase his money by unjust and foul gains? He will not indeed be a thief, but he will be covetous and an extortioner."—*Tract. in Ps.* cxxxviii. *n.* 2-3, *pp.* 555-56. See also the extract, from *Tr. in Ps.* cxviii., given under "*Contrition.*"

St. Athanasius, G. C.—"*Enter into His gates with confes-*

God, let all people give praise (confiteantur) *to Thee.*—*Ps.* lxvi. 6. We find that confession is to be treated of in two respects—one, the confession of sins, where in the desert at the Jordan, they confessed that they had sins; the other, the praise of God, as when the Lord says to the Father, *I give praise to Thee* (confiteor), *O Father, Lord of Heaven* (*St. Matt.* xi. 25)."—*Tract. in Ps.* lxvi. *n.* 6, *p.* 210.

sion[1] (*Ps.* xcix. 4). He calls the Church on earth *the gates* of the Lord, in which (Church) we must make confession,[2] proclaiming our past transgressions, and we must make known the benefits conferred upon us."—*Expos. in Ps.* cxix. *T.* i. *p.* 935.

"As man is illuminated with the grace of the Holy Spirit by the priest that baptizes, so also he who confesses in penitence, receives through the priest, by the grace of Christ, the remission (of sins)."[3]—*Frag.* (*ut videtur*) *ex Lib. contr. Novat. T.* iii. *p.* 75; and in *Montfaucon's Nova Collect. T.* ii. *p.* 103.

St. Cyril of Jerusalem, G. C.—"*Put off the old man, who is corrupted according to the deceitful lusts*, by means of the confession (exomologesis),[4] that you may put on the new man. . . . The present is the season of confession (exomologesis): confess the things that thou hast done, whether in word, or in deed;[5] the things done in the night, and those in the day. Confess in an *acceptable time*, and in a *day of salvation*, receive the heavenly treasure."—*Catech.* i. *n.* 2-5, *pp.* 17-18.

"Let us come to blessed David, and take him for an ensample of repentance. He fell, that great man. Walking in the evening on the house-top, after sleep, he looked unguardedly, and was moved by human passion. The sin was completed, but at the same time perished not that candor of mind which confesses a transgression. Nathan the prophet came, a speedy reprover, and physician of the wound: *The Lord is angry*, he says, *and thou hast sinned*. . . . And David replies

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[1] Ἐν ἐξομολογήσει.

[2] Ἐν ᾗ ἐξομολογεῖσθαι δεῖ. On the words *I will confess to Thee* (ἐξομολογήσομαι) *in uprightness of heart* (*Ps.* cxviii. 7), he says, "After the prayer, he also lays down with what disposition of the will. But confession (ἡ ἐξομολόγησις) is the beginning of salvation."—*Expos. in Ps.* cxviii. *t.* i. *p.* 958.

[3] Οὕτως καὶ ὁ ἐξομολογούμενος ἐν μετανοίᾳ διὰ τοῦ ἱερέως λαμβάνει τὴν ἄφεσιν χάριτι Χριστοῦ.

[4] Διὰ τῆς ἐξομολογήσεως.

[5] Ἐξομολόγησαι τὰ πεπραγμένα, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ. Milles, in his edition of St. Cyril, says *in loco*, "Confessio omnium peccatorum baptismum (ad exemplum baptismi Joannis) semper præcedebat. Hoc plurimis SS. Patrum testimoniis probari potest." He quotes *Tertul. De Baptis. c.* 20; *Greg. Naz. Or.* 40; *Euseb. De Vita Const. l.* iv. *c.* [illegible].

to his visitor, or rather through him to Him that sent him, *I have sinned against the Lord.* Thou seest the humility of mind of the king; thou seest his confession. Had he not been convicted by any one? Were not many privy to the matter? The matter was done quickly, and the prophet was present immediately as an accuser, and the sinner confesses the evil. And as he confessed ingenuously, he obtained a most speedy cure: for the prophet Nathan, who had threatened him, says at once, *And the Lord hath taken away thy sin.* . . . But blessed David, for all he heard, *The Lord hath taken away thy sin*, shrunk not from repentance though a king, but put on sackcloth instead of purple, and instead of his gilded thrones, the king sat down in ashes on the ground, and not only sat in ashes, but had ashes for his food, as he himself saith, *I have eaten ashes like bread;* and he wasted with tears his lustful eye: *Every night I will wash my bed, I will water my couch with my tears* (*Ps.* vi.) When his lords urged him to eat bread, he would not yield, he prolonged his fast for seven whole days. If a king thus confessed, oughtest not thou a private man to confess?[1] . . . Thou seest that it is a good thing to confess: thou seest that for the repentant there is salvation. . . . Beware lest thou rashly mistrust the power of repentance: wouldest thou know what great force repentance has? wouldest thou know the strong weapon of salvation, and learn what force confession has? An hundred and eighty-five thousand enemies did Ezechias put to flight through confession. . . . What then? He who gave Nabuchodonosor, after such acts, on his confession, pardon and the kingdom, shall He not give to thee, on repenting, the remission of sins, and the kingdom of heaven, if thou conduct thyself in a worthy manner? The Lord is loving to men, and swift to pardon, but slow to punish. Let no one then despair of his own salvation. Peter the chiefest, and the foremost of the Apostles, before a little maid thrice denied the Lord, but moved to penitence, he wept bitterly, and to weep shows a heartfelt repentance; and on

[1] *Σὺ ὁ ἰδιώτης οὐκ ὀφείλεις ἐξομολογήσασθαι.*

this account not only did he receive remission for the denial, but also his apostolic dignity was not taken from him."—*Catech.* ii. *n.* 12, 13, 15, 19.

St. Gregory of Nyssa, G. C.—"What then, to proceed in order, do we now learn in the third place? A lesson which, I think, of all others is especially suitable to those who assemble in our churches,—I mean the confession (exomologesis) of whatsoever has not been done according to reason, a confession which, by means of the manifestation of unbecoming deeds,[1] generates in the soul a feeling of shame. For this shame seems implanted in man as a great and powerful thing to put sin to flight,—implanted there, I believe, for this very end by the Almighty, that this disposition of soul might cause us to turn aside from evil. . . . This feeling, then, in the case of persons ensnared into any transgression, would be enough to prevent them from falling any more into any of those things of which, to their shame, they have had proof. If this be so, and the Word has implanted the feeling required, so as that this disposition is naturally inbred as a protection against sin, it is fitting to account as a lesson peculiar to the Church, the rectitude arising from the manifestation of sins. For by this means it is in our power to protect the soul with the shield of shame. For as, when a man has, by excess in eating, accumulated within him certain indigestible humors, and the body begins to suffer from inflammation, the illness has to be treated by the knife and the caustic, the sight of the scar left by the burning is a kind of admonition for the rest of his life against any such irregularity; so he that has stigmatized himself by the manifestation of things that were hidden,[2] preserves the memory of the feeling of shame, as a warning for the rest of his life."—*T.* i. *in Eccles. Hom.* ii. *pp.* 395, 397.

[1] *Ατόπων ἐξαγορεύσεως.*

[2] *Καλόν ἐστιν ἴδιον μάθημα τῆς ἐκκλησίας ἡγήσασθαι, τὸ διὰ τῆς ἐξαγορεύσεως τῶν πεπλημμεμένων κατόρθωμα.*

[3] *Οὕτως ὁ στηλιτεύσας ἑαυτὸν διὰ τῆς τῶν κρυφίων ἐξαγορεύσεως*

"Whoso, by secret theft,[1] has usurped what belongs to another, and has afterwards manifested, by means of an open declaration, his transgression to the priest,[2] he will cure his wound by zeal in a direction opposed to his (former) disposition; I mean, by giving his substance to the poor, in order that by the distribution of what he possesses, he may clearly show that he is cleansed from the disease of avarice."—*T.* ii. *Epis. Canon. ad Letoium, p.* 122.

St. Gregory of Nazianzum, G. C.—Having contrasted baptism, as a means of effacing sin, with penitence, he says: "Perhaps thou, oh good and beneficent husbandman, wilt beseech the master yet awhile to spare the fig-tree, and not, because called barren, to cut it down, but suffer thee to manure round it, with tears, that is, and groans, and prayers, prostrations on the earth, watchings, with wasting of mind and body, and that amendment which is by means of confession, and a more humble mode of life."[3]—*T.* i. *or.* xl. *p.* 642.

"Do not think it unbecoming in thee to confess thy sin,[4] knowing how John baptized, that thou mayest escape shame hereafter, by being ashamed here;[5] since that shame is a part of the punishment of hereafter; and thou wilt thus show that thou hast truly hated sin, when thou hast exhibited it, and triumphed over it, as a thing that is deserving of contempt."—*Ibid. p.* 657.

"Let us not wait to be accused by others, but become searchers of ourselves; a great remedy against evil is confession, and the flight of sin."[6]—*Ibid. or.* 15, *p.* 236.

St. Basil, G. C.—Explaining *Is.* ix. 18, "*Wickedness is kindled as a fire.* . . . A sin already committed becomes the occasion of another sin. If, then, we lay sin bare by confes-

[1] *Δι' ὑφαιρέσεως λανθανούσης.*

[2] *Εἶτα δι' ἐξαγορεύσεως τὸ πλημμέλημα αὐτοῦ τῷ ἱερεῖ φανερώσας.*

[3] *Τὴν δι' ἐξαγορεύσεως καὶ ἀτιμοτέρας ἀγωγῆς ἐπανόρθωσιν.*

[4] *Ἐξαγορεῦσαί σου τὴν ἁμαρτίαν.*

[5] *Ἵνα τὴν ἐκεῖθεν, αἰσχύνην, τῇ ἐνταῦθα φύγῃς.*

[6] *Μέγα κακίας φάρμακον, καὶ ὁμολογία.*

sion,[1] we have made it (as) dry grass, and fit to be devoured by the purging fire."[2]—*Comm. in Es. c.* ix. *n.* 230. *T.* i. *P.* ii. *p.* 798.

Explaining *Is.* x. 19: "The Levites are numbered from *one month old and upward* (*Numb.* iii.), and also the ministering priests unto the age of fifty. But *what child shall write down*,—neither a man, nor an elder,—so numerous a body? No one will deny that they who preside in the Church (are here indicated), on account of their passing their lives in innocence, and on account of having entrusted to them, by sinners, things not to be named,[3]—things of which no one is witness but He that searches into the hidden things of each one."—*Ibid. c.* x. *n.* 244, *p.* 814.

In his canonical Epistles to St. Amphilochius, he frequently treats of the confession of sins, without, however, in some cases, enabling us to see clearly whether those sins may not have been accidentally detected, as *Ep. Canon.* 1, *can.* 5,

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[1] *Ἐὰν οὖν γυμνώσωμεν τὴν ἁμαρτίαν διὰ τῆς ἐξομολογήσεως.*

[2] *Καθαρτικοῦ πυρός.* As this phrase may seem to regard a purgatorial fire, and the passage is, in fact, part of the context of an extract sometimes adduced as establishing St. Basil's opinion on that subject, I may remark, that, after a careful examination, I do not clearly see that St. Basil is speaking of punishment endured in another world, but of that endured on earth. As, however, the extract alluded to occurs but a few lines after the passage given in the text, I will subjoin a translation, that the reader may form his own judgment:—"*Through the wrath of the Lord has the whole earth been burned* (*Is.* ix. 19). These words point out that earthly things are, for the soul's benefit, given up to that penal fire (*τῷ πυρὶ τῷ κολαστικῷ*); as the Lord also declares, saying, *I came to cast fire upon the earth* (*St. Luke* xii. 49), and have wished to see if it be already enkindled. *And the people shall be as a man burnt by fire* (*Ib.* 19). This threatens not extermination (*ἀφανισμὸν*), but denotes purgation (*κάθαρσιν*), agreeably to what is said by the Apostle, that, *If any man's work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire.*" [For another instance of the way in which the writer of this commentary applies this text of St. Paul, see *Cap.* i. *n.* 19, *p.* 553, *C.*]—*Comm. in Es. c.* ix. *n.* 231, *pp.* 798-9. A somewhat similar passage occurs, *Ib. c.* x. *n.* 242, *pp.* 811-2.

[3] *Τοὺς προεστῶτας ἐν τῇ ἐκκλησίᾳ, διὰ τὸ πιστεύεσθαι παρὰ τῶν ἡμαρτηκότων τὰ ἀπόῤῥητα.* See also *T.* ii. *P* i. *Hom. in S. Bapt. n.* 5, *p.* 166, where, according to the Ben. Ed., confession is spoken of, but the word *ὁμολογῆσαι* seems rather to regard the confession of faith made in baptism.

T. iii. *P.* ii. *p.* 395, where the manifestation[1] of certain acts of uncleanness is treated of: in other cases, he speaks of the secret confession of secret sins: "Our fathers have not ordered us to make known women who have been guilty of adultery, and who, through a religious fear, have confessed,[2] or have been in any way convicted; for fear lest we may become the cause of their death."—*Ibid. Ep. Can.* ii. *can.* 34, *p.* 428. See also *Ep. Can.* iii. *can.* 56, where murder is the crime manifested;[3] also *Can.* 61, where the sin is *Theft: Can.* 62, *Sodomy; Can.* 63, *Bestiality; Can.* 65, where *Sorcery* is the offence; in all which places the same term as the above is used.

"A deacon who has defiled his lips, and who has confessed[4]

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[1] Ἐξαγόρευσις. [2] Ἐξαγορευούσας δι' εὐλάβειαν.

[3] Ἐξαγορευων. The following passages occur in his ascetic works: "On laying before the superior all things, even the secrets of the heart. Every one of those that are under obedience, that would show forth a praiseworthy advancement, and be firmly settled in that life which is in accordance with the injunctions of our Lord Jesus Christ, ought to keep no motion of the soul concealed within his own breast, nor to utter any word inconsiderately, but to lay bare the secrets of the heart to those to whom it has been entrusted to take care of the infirm brethren, kindly and compassionately. For thus, what is commendable is confirmed, whilst what deserves reproof has the advantage of a suitable remedy."—*T.* ii. *P.* i. *Regul. Fus. Tract. Interr.* 26, *pp.* 518-9. See also *Ibid. Interr.* 46, *p.* 550; also, *T.* ii. *P.* ii. *Interr.* 110, *p.* 640. Again: "Ought deeds that are forbidden, to be fearlessly confessed by all, or to certain persons only, and who are those persons? The confession (ἐξαγόρευσις) of sins follows the same rule as the manifestation of bodily infirmities. As, therefore, men do not disclose their bodily infirmities to every one, nor to a few at random, but to such as are skilful in the cure of them, so also ought the confession of sins to be made to those who are able to apply a remedy, according as it is written, *You that are strong, bear the infirmities of the weak* (*Rom.* xv.), remove them, that is, by your care."—*T.* ii. *P.* ii. *Reg. Brev. Trac. Interr.* 229, *p.* 701; and *Ibid. Interr.* 288, *p.* 738. "He who wishes to confess (ἐξομολογήσθαι) his sins, ought he to confess to all, or to a few persons at random, or to whom? . . . It is necessary for sins to be confessed to those to whom has been entrusted the dispensation of the mysteries of God (ἀναγκαῖον τοῖς πεπιστευμένοις τὴν οἰκονομίαν τῶν μυστηρίων τοῦ Θεοῦ ἐξομολογεῖσθαι τὰ ἁμαρτήματα). For thus even (or, also) are they who did penitence of old, found to have acted in regard of the saints. For it is indeed written in the Gospel, that they confessed their sins to John the Baptist: and in the Acts (that they confessed) to the Apostles, by whom also they were all baptized."

[4] Ὁμολογήσας.

that he has sinned unto this point, shall be removed from the ministry, but it shall be granted him to partake with the deacons of the things that have been sanctified."—*Ib. Can.* 70.

"Whosoever is conscious to himself of any of the preceding sins, and has not confessed,[1] but has been convicted, let him be under punishment for as long a period as the doer of those evils is punished."—*Ib. Can.* 71.

"Should any one of those involved in the afore named sins, be filled with zeal, making the exomologesis;[2] and should he to whom, by God's love for man, it has been entrusted to bind and to loose, act more indulgently towards that man, from seeing the excess of the exomologesis[3] of that sinner,—so as to lessen the time of the punishments,—he will not deserve to be condemned, since the history contained in the Scriptures instructs us, that they who make the exomologesis with greater striving,[4] quickly obtain the mercy of God."—*Ibid. Can.* 74, *p.* 475.[5]

St. Pacian, L. C.—See the extract given under "*Sacrament of Penance*," from his *Ep.* i.

"'But,' you will say, 'you forgive sin to the penitent, whereas, in baptism alone, it is allowed to you to loose sin.' Not to me at all, but to God only, who both in baptism forgives the guilt incurred, and rejects not the tears of the penitent. But what I do, I do not by my own right, but by the Lord's.[6] *We are God's coadjutors*, says the Apostle, *it is God's building.* And again: *I have planted, Apollos watered, but God gave the increase; so then, neither he that planteth is anything, nor he that watereth, but God that giveth the in-*

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[1] Ὁμολογήσας. [2] Ἐξομολογούμενος. [3] Ἐξομολογήσεως.

[4] Τοὺς μετὰ μείζονος πόνου ἐξομολογουμένους.

[5] In the appendix to *Vol.* iii. *P.* ii. there is a work, *De Virginitate*, assigned by many critics to St. Basil, and which, though it probably is not his, is from some contemporary writer. In it we read, "This (a sin of uncleanness) has been confirmed to me by a venerable man, old both in years and manners, from a confession made to him by a woman (ἐξομολογησαμένης πρὸς αὐτὸν γυναικός)."—*N.* 61, *p.* 915.

[6] Quod ego facio, id non meo jure, sed Domini.

crease. Wherefore, whether we baptize, whether we constrain to penitence, or grant pardon to the penitent, Christ is our authority for what we do.[1] It is for you to see to it, whether Christ hath this power, whether Christ have done this. 'If it were possible,' thou sayest, 'to give remission of sins to the penitent, baptism was unnecessary.' Most foolish comparison. For baptism is the sacrament of the Lord's passion; the pardon of penitents is the reward (merit) of him who confesses.[2] *That* all can obtain, because it is a gift of God's grace, a gratuitous gift, that is; but *this* laborious forgiveness is the lot of the few who rise after falling; who are healed after being wounded; who are helped by tearful prayers; who live again by *the destruction of the flesh.* . . . Let us see what thou sayest next, 'If God command man frequently to repent, He as frequently allows him to sin.' What say you? So then does he that often exhibits a remedy for sin, point the way to sin? And the physician who heals, does he teach his patient never to be without wounds? God wills not that man should ever be guilty of one sin, and yet He frees from sin. But because He frees from sin, He does not therefore instruct to sin. As he that rescues us from the flames, does not thereby guide us to the flames; or he that saves the shipwrecked from the rocks, does not thereby drive him on the rocks: it is one thing to be freed from danger, another to be forced into danger. Mayhap, I might allow myself to believe, if penitence were accounted a luxury; whereas such labor is imposed on the penitent, *the destruction of the flesh* required, continual tears, ceaseless groans. Will the healed wish to be cut, or burned anew? . . . With what cunning you dispose of the position which I had taken, that power was given to bishops that *whatsoever they bound on earth, should be bound also in heaven.* This, you say, applies not to the faithful, but to catechumens, so that it might be lawful, that is, to bind or loose the sins of those who had yet to be baptized. You then join together

[1] Christo id auctore tractamus.

[2] Pœnitentium venia, meritum confitentis.

portions of two distinct evangelists, so as to seem one; and you add, that what Matthew treated but imperfectly, John completed, so that what the Lord had said, as given by Matthew, *Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*, He completed, as recorded in John, when He says, *Whose sins you shall forgive, they shall be forgiven; and whose sins you shall retain, they shall be retained;* that this *loosing or binding* may seem to regard the Gentiles who were yet to be baptized, because the former evangelist speaks of the Gentiles, and the latter completed what is said of *binding and loosing.* What is this that you say? Two evangelists have mutually recorded their meaning by halves, and but half completely! Were they mutually in want of words, or sense? or did not the Holy Spirit fill up the whole in every part, conveying the proposed meaning, and defining the words even to the full? To a man's *testament* once *confirmed* no one addeth anything further (*Gal.* iii.); shall another writing change God's writing? How strange the lust of victory that leads you to such an attempt as this. Nay, even as recorded in Matthew, did not the Lord, before His passion, say, *Whatsoever ye shall bind on earth, shall be bound also in heaven, and whatsoever ye shall loose on earth, shall be loosed also in heaven?* Thus had the Lord foretold in Matthew, and there is no mention made of the Gentiles. All that you seek for you have in Matthew alone. You, who instruct a bishop, why have you not read the whole? Look for the first introduction of this precept. As Matthew himself relates, the Lord had addressed Himself, a little above, to Peter, to one, in order that He might establish the foundation of unity from one; soon after giving the same injunction to all in common, so that still He begins from Peter, *and I say to thee*, He says, *that thou art Peter*, &c. (*St. Matt.* xvi. 18-19). Tell me, brother, was it of the Gentiles only that He said, *Upon this rock I will build my Church?* Does He call the unbaptized Gentiles the Church? Is an unregenerated man the body of Christ? Why do I unloose for the Gentiles

what is not bound? for what is not imputed, is not bound. Why bind I what I have no right to fasten? The Gentile is free from the law. See, now, on the other hand, whether both apply not to the baptized. He is *loosed* by pardon, because he was bound by sin; he is *bound* by anathema, because he was loosed by faith, and set free through grace. Nay, were I to grant that this permission to *bind* and to *loose* regarded the Gentiles, I can prove that it pertains much more to the baptized. For, if he that was not fettered could be bound and loosed, how much more he who was restrained by the rights of faith? You say that Matthew has set down, *If thy brother shall offend against thee, go and rebuke him between him and thee alone;* and that the Lord has immediately subjoined, *Whatsoever ye shall bind on earth shall be bound also in heaven.* So that this seems to regard an offence against a brother. Come, you see not that He first says, *If thy brother shall offend against thee*, but then adds, *Amen, I say to you, whatsoever ye shall loose on earth.* The former was a command to one—the latter He extended to all; in the former case He unlooses against whom the act has been committed—in the latter, the Church; the former without a priest, without the brethren—the latter is a pardon obtained for all. *Whatsoever ye shall loose*, He says. He excepts nothing whatever.[1] *Whatsoever* is His language, whether great or small. Notice His remark to Peter a little later,—that an offence against man is to be forgiven seventy times seven times, thereby to show that, in other cases, this may be done at least once. Yet, he who offends against Peter, is guilty of an injury against the Lord, as Himself signifies to Samuel: *They have not made thee of no account, but me* (1 *Kings* viii.) Permission, therefore, is granted to the Church to do that once at least which is enjoined to be done by us so often."—*Ep.* iii. *n.* 7-9, xi. xii. *Galland. T.* vii. *pp.* 264-265.

"You now understand, Novatians, that God can be merciful; that a remedy, however slow (or late), is still within the power

[1] Omnino nihil excipit.

of our unhappy brethren who confess what is past;[1] that the wounded man, whom the Levite and priest passed by, can be cured by Christ; that the prayers of the Church are not to be refused to the humble; that the hands of the priesthood are not to be withheld from the brethren that claim our compassion. . . . We know that it (the Church) is a *well of living water*, and a *sealed fountain*, unpolluted by the filth of any heretical whirlpool. . . . Having confessed our own sins, we exhort the rest also to confess theirs,[2] and to believe on Him who justifies the impious by faith. . . . We beware also of *false prophets* and *ravening wolves*, whilst on our guard against you. And our opinion is, that Jannes and Mambre resisted Moses, as you resist the Catholics."—*Ibid. n.* 21, *p.* 268.

"This will be the order which I shall follow in this address. First, I shall treat of the nature of sins, for fear lest there may be some one who may fancy that all sins indiscriminately bring into extremest danger. I will then treat of those sinners who are, to their cost, overcome with shame, so as to blush to use their remedy, and with a defiled body and polluted mind communicate; who, before men most timid, before God most shameless, with unhallowed hands and polluted mouths, contaminate the altar which is an object of awe to the holy—aye, even to angels. And thirdly, my discourse will then turn to those who, after having properly confessed, and made known their crimes, either know not or refuse the remedies of penitence, and the very acts which belong to the ministry of confession.[3] Lastly, I will endeavor to show, in the clearest manner, what is the penalty attached to those who do not penitence, or who do it negligently, and who, therefore, die in their wounds and imposthumes; and what, on the other hand, the crown and the rewards that await those

[1] De præterito confitentibus.

[2] Crimina nostra confessi, reliquos etiam ut confiteantur hortamur.

[3] Qui confessis bene, apertisque criminibus remedia pœnitentiæ, actusque ipsos exomologesis administrandæ aut nesciunt aut recusant.

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who purge the stains of their conscience by a right and regular confession.[1] . . . I first address myself to you, brethren, who have allowed yourselves to sin, but decline penitence; you, I repeat, who are, after being shameless, timid—after sinning, ashamed; who blush not to sin, but blush to confess;[2] who, with an unhallowed conscience, touch the holy things of God, and fear not the altar of the Lord; who approach in the sight of angels, with the confidence of innocence, to the hands of the priests; who insult God's patience; who obtrude, on a silent God, as if He were an unconscious God, a polluted soul, and an unsanctified body. . . . The Lord cries out and says, *He that is clean shall eat of the flesh; and if any one that is defiled shall eat of the flesh of the saving sacrifice, he shall be cut off from his people*" (*Lev.* vii.) For continuation, see "*Eucharist.*"

"This, again, is the Apostle's injunction: *Impose not hands lightly on any one, neither be partaker of other men's sins* (1 *Tim.* v.) What wilt thou do, thou that deceivest the priest? who either misleadest him, if he be ignorant, or not fully knowing, perplexest him with the difficulty of proof?[3] I beseech you, therefore, brethren, even for my own sake, by that Lord whom no concealments deceive, cease from hiding the wounded conscience. A sensible man, when ill, is not ashamed of his physician, even though he may have to cut, or burn, in the most secret parts of his frame. . . . And after all, what is the benefit conferred by man? And shall the sinner be afraid? Shall the sinner be ashamed to purchase eternal life by a present shame?[4] And shall he withdraw his wounds, hidden to his cost, from the offered aid of the Lord? And hath he anything whereat to blush before the priest,[5] who hath injured the Lord? If it be the eyes of

[1] Conscientiæ maculas recta et ordinaria confessione purgantibus.

[2] Erubescitis confiteri.

[3] Quid facies tu qui decipis sacerdotem? qui aut ignorantem fallis, aut non ad plenum scientem probandi difficultate confundis.

[4] Præsenti pudore.

[5] In illo (sacerdote), or it may be rendered, "Is there any room for shame in him," who, &c.

your brethren that you are ashamed of, fear not those who have fallen as well as you. The body rejoices not in the torture of its members; it shares in the pain, and strives equally after a cure. Where are one or two there is a Church, and in the Church is Christ; and he, therefore, that conceals not his sins from the brethren, being aided by the tears of the Church, is absolved by Christ."—*Ibid. Parænes. n.* 2, 6, 8, *pp.* 270-272. For continuation see under the head "*Satisfaction.*"

B. Isaias, Abbot, G. C.—"Be strengthened therefore in heart, and do not say, 'How can I keep His commandments, being that I am a sinful man?' For he that shall have confessed his sins, being converted to God by penitence, shall be regenerated.[1] *As we have borne the image of the earthly*, says the Apostle, *let us bear also the image of the heavenly* (1 *Cor.* xv. 49). God, therefore, as thou seest, has given unto man the power to be changed by penitence, and for the whole man to be renewed by its means."—*Orat.* xxv. *n.* 17, *Galland. t.* vii. *p.* 312.

St. Ambrose, L. C.—"Sins are remitted by the word of God, of which the Levite is the interpreter, and also the executor; they are also remitted by the office of the priest, and the sacred ministry."[2]—*T.* i. *De Cain. et Abel. l.* 2, *c.* 4, *n.* 15, *pp.* 212-3.

"Confession is a compendium of punishments;[3] whence, in secular courts, they who deny a crime are stretched and tortured on the rack, whilst the judge is moved with a kind of compassion towards him that confesses his guilt. There is a kind of shame in sin, and it is a part of penitence to acknowledge crime, and not to shift the guilt elsewhere, but to admit it. The shame of the guilty softens the judge, whilst the obstinacy of those who deny their guilt moves him to wrath.

[1] Qui enim confessus fuerit peccata sua sese convertens ad Deum per pœnitentiam, regenerabitur.

[2] Remittuntur etiam per officium sacerdotis, sacrumque ministerium.

[3] Confessio pœnarum compendium est.

God wishes to move thee to penitence; He wishes mercy to be hoped for from Him; He wishes to prove, by thy confession, that He is not the author of sin. For they who attribute, as the Gentiles do, their sin to some inevitable decree, or compulsory act, seem to throw the blame on some divine agency as being the cause of sin."—*Ibid. l.* ii. *c.* 9, *n.* 27, *p.* 219.

"Therefore, O man, acknowledge sin, that thou mayest obtain pardon. *Declare thy sins*, he says, *that thou mayest be justified* (*Is.* xliii. 26). Why art thou ashamed to acknowledge that wherein thou wast born? . . . The just man sees his frailty more clearly than the unjust; and the wise man owns, and the unwise denies it. In fine, the wise is filled with compunction at his falls—the unwise, with pleasure: the just is his own accuser—the unjust, his own defender: the unjust desires to conceal his sin; the former, at the very first word, proceeds to lay bare his error; the latter, by a multitude of words, so laps up the self-accusation, as that his error may not be exposed."—*T.* i. *De Interpell. Job. c.* 6, *n.* 19-20, *p.* 633.

"Hearken unto this remedy: *The just man at the beginning of his discourse is the accuser of himself* (*Prov.* xviii. 17). The poison is sin; the remedy, the accusation of one's crime; the poison is iniquity—confession is the remedy of the relapse.[1] And therefore is it truly a remedy against poison, if thou *declare thine iniquities, that thou mayest be justified.*"—*T.* i. *In Ps.* xxxvii. *n.* xi. *p.* 820. For a similar passage, see *In Ps.* cxviii. *n.* 45-7, *pp.* 1101-2.

"A modest confession pleads much for a guilty person; and the punishment which we cannot by any advocacy avoid, by shame we alleviate."[2]—*Ibid. n.* xiv. *p.* 821.

"If thy servant come and voluntarily confess his offences, and offer himself for punishment, thou art moved to pity and to pardon him, and yet thou distrustest the Lord's mercy?

[1] Accusatio sui criminis . . . confessio, remedium prolapsionis.

[2] Plurimum suffragatur reo verecunda confessio, et pœnam quam defensione evitare non possumus, pudore levamus.

. . . The friend of God, God's prophet, the King that was chosen by God Himself, and as King anointed, voluntarily offered himself for chastisement, and was not ashamed; and art thou ashamed? This shame will avail thee little at the judgment-seat of God; yea, thou wilt be ashamed of this shame, when placed in the sight, not only of men, but of angels, and of all the heavenly powers; thou wilt begin not to deny thine own sins. What will thy excuse be, seeing that thou hast committed so many sins? Wilt thou plead the infirmity of nature, that no one is without sin? Thou wilt be answered: 'Thou oughtest, therefore, to have done penitence: I gave a remedy; why didst thou refuse it?' Wilt thou plead shame, and that thou didst blush to lessen thine honors? He will say: 'If thou wert ashamed of me before thy friends, I will also be ashamed of thee before my Father who is in heaven.' Learn the truth of that saying, *There is a shame that bringeth sin.*"—*T* i. *in Ps.* xxxvii. *n.* 5, *p.* 838.

"David wishing to receive this, before Christ came down upon this earth, said, *Forgive me, that I may be refreshed, before I go hence, and be no more* (*Ps.* xxxviii. 14); that is, forgive me here, in the place where I have sinned. Unless thou forgive me here, *there* I shall not be able to find the peace of pardon; for what shall remain *bound on earth*, will remain *bound in heaven; what shall* have been *loosed on earth, will be loosed in heaven.* For the prophet and preacher of the future Church foresaw, in the spirit of the Gospel, the indulgences of the Lord, and the Lord revealed to him what was to be enjoined to the Apostles. Yea, this was an ancient sentence, that whoso had bound himself whilst on earth, should go forth from the body a captive. Therefore did the Lord bestow on the Apostles that which heretofore had been the province of His judgment, that sins might be loosed by a just remission, lest what ought quickly to be loosed, might remain long bound.'[1]

[1] Ideo Dominus, quod ante erat judicii sui, dedit apostolis, peccata remittendi æquitate solvenda: ne cito solvenda, diu ligata manerent.

Finally, hearken to His words: *To thee I will give the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth*, &c. *To thee*, He says, *I will give the keys of the kingdom of heaven*, that thou mayest both bind and loose. This Novatian heard not; but the Church of God hath heard it: therefore is he in sin, we in forgiveness; he in impenitence, we in grace. What is said to Peter, is said to the Apostles. We usurp not power, we but obey a command;[1] lest, when the Lord shall hereafter come and find those bound who ought to have been loosed, He be moved with indignation against the steward, who kept those servants bound whom the Lord had ordered to be loosed. . . . With reason, therefore, does David ask that to be *forgiven him*, which he knew had not been granted to the Aaronic priesthood, but was reserved for the Gospel."—*T.* i. *in Ps.* xxxviii. *n.* 37-8, *p.* 858.

"We have received the Holy Ghost, who not only forgives our own sins, but also makes us His priests to forgive the sins of others."[2]—*Ib. in Ps.* cxviii. (*Jod*), *n.* 17, *p.* 1092.

Commenting on *St. Luke* v. 23, "*Which is easier to say, Thy sins are forgive thee*, &c. . . . Wherefore, although it be a great thing to forgive men their sins (for who can forgive sins but God only, who also forgives [them] through those to whom He has granted the power of forgiving?),[3] yet is it a much more divine thing to bestow resurrection on bodies, seeing that the Lord Himself is the resurrection."—*T.* i. *Expos. Evang. S. Lucæ*, *l.* v. *n.* 13, *p.* 1358.

"*Father, I have sinned against heaven and before thee* (*Luke* xv. 18). This is the first confession[4] to the Author of nature, the high priest of mercy, the witness of the guilt. But though God knows all things, yet does He await the voice of thy confession. For, *With the mouth confession is made unto salvation;* because, whosoever burdens himself, lessens the bur-

[1] Non potestatem usurpamus, sed servimus imperio.

[2] Sed etiam nos facit sacerdotes suos aliis peccata dimittere.

[3] Qui per eos quoque dimittit, quibus dimittendi tribuit potestatem.

[4] Hæc est prima confessio.

den of his error; and he that forestalls the accuser by confessing, puts aside the odiousness of the accusation. For, *The just is at the very outset of his words the accuser of himself* (*Prov.* xviii. 17). Vainly wouldst thou hide thyself from Him whom nothing deceives; and there is no danger in disclosing what thou knowest is already known. Confess, rather, that Christ, whom we have an Advocate with the Father, may intercede for thee; that the Church may pray, and the people weep for thee."[1]—*T.* i. *in Lucam. l.* 7, *n.* 225, *p.* 1465. See also the extracts given under "*Penance*," from his treatise, *De Pœnitentia.*

"Should any one having secret sins, yet, for Christ's sake, heartily engage in penitence,[2] how does he receive these rewards, if he be not restored to communion? I would have the guilty hope for pardon; let him beg it with tears; let him beg it with groans; let him beg it with the tears of all the people; that he may be pardoned, let him implore. And in case communion has been deferred a second and a third time, let him believe that he has been too remiss in his supplication; let him increase his tears; then let him return in deeper distress, embrace their feet, cover them with his kisses, wash them with his tears, nor let them go, that the Lord Jesus may say of him, *Many sins are forgiven him, because he hath loved much.* I have known some who in penitence have furrowed their cheeks with tears, have worn them away with continued weeping, have cast themselves down to be trodden on by all, and with a countenance pallid with fasting have had the appearance of the dead in a breathing body."—*T.* ii. *l.* i. *De Pœnit. c.* xvi. *n.* 90-91, *p.* 414.

"As often as we receive the blood of the Lord, we show forth the death of the Lord. As then He was once sacrificed for all men, so we, as often as our sins are forgiven, receive the sacrament of His body, that by means of His blood there

[1] Confitere magis, ut . . . roget pro te ecclesia, et illacrymet populus.

[2] Si quis igitur occulta crimina habens, propter Christum tamen studiose pœnitentiam egerit.

may be the remission of sins. By the Lord's open declaration has it most plainly been enjoined that the grace of the heavenly sacrament is to be restored to those who have been guilty of even the most grievous crime, provided that with their whole heart, and with manifest confession of sin,[1] they do penitence."—*T.* ii. *L.* ii. *De Pœnit. c.* 3, *n.* 18-19, *p.* 420. See also *Ibid. c.* vi. *n.* 40-41.

"There are some who ask for penitence, because they wish communion to be at once restored to them: these do not so much desire to loose themselves as to bind the priest,[2] for they do not put off guilt from their own conscience, whilst they put it on that of the priest, to whom it has been enjoined, *Give not that which is holy to dogs, neither cast your pearls before swine;* that is, the fellowship of sacred communion is not to be granted to foul impurities. Wherefore may you see those walking about in a changed robe, who ought to be weeping and mourning, for having soiled that robe of purification and grace."—*T.* ii. *De Pœn. L.* ii. *c.* ix. *n.* 87-88, *pp.* 434-5.

"Can any one bear that thou shouldest blush to petition God, thou that dost not blush to petition man? And shalt thou be ashamed to supplicate God from whom thou art not hidden, when thou art not ashamed to confess thy sins to a man from whom thou art hidden?[3] Dost thou shrink from the witnesses

[1] Manifesta confessione peccati.

[2] Hi non tam se solvere cupiunt, quam sacerdotem ligare.

[3] Cum te non pudeat peccata tua homini, quem lateas, confiteri. The following occur in the same treatise *De Pœnitentia:* "If thou wouldst be justified, acknowledge thy transgression, for the modest confession of sins looses the bonds of crimes (solvit enim criminum nexus verecunda confessio peccatorum). Thou seest what God requires of thee, that thou be mindful of His grace, which thou hast received, and glory not as if thou hadst not received. Thou seest by what a promise of forgiveness He entices thee to confession."—*L.* ii. *c.* vi. *n.* 40-1. The editor thinks that the context makes this passage doubtful. "Grant that I may know how to grieve, from my inmost soul, with sinners; for this is the highest virtue, seeing that it is written, *Thou shalt not rejoice over the children of Juda, in the day of their destruction; and thou shalt not magnify thy mouth in the day of their distress* (*Abdias*, 12); but as often as the sin of any one that has fallen is manifested, may I compassionate him; not reprove him haughtily, but sorrow and weep with him; that while I weep for another, I

and observers of thy prayer, whereas, if thou have to make satisfaction to man, thou must needs pay thy court, and address thy request to many to deign to interfere; when thou hast to cast thyself at their knees, to kiss their feet, and to bring thy children, as yet unconscious of guilt, as petitioners for a parent's pardon? And dost thou shrink from doing this in the church, to supplicate God, to obtain the patronage of the holy people in thy petitions?"—*T.* ii. *L.* ii. *De Pœnit. c.* x. *n.* 91, *pp.* 435-6.

"Let us now see whether the Holy Ghost forgives sins. But here there cannot be a doubt, as the Lord Himself has said, *Receive ye the Holy Ghost; whose sins ye shall forgive*, &c. Men indeed furnish their ministry unto the remission of sins, but they do not exercise the right of any power.[1] For they do not, in their own name, forgive sins, but in the name of Father and Son and Holy Ghost. They pray, the divinity forgives. . . . By baptism also there is no doubt that sins are forgiven; but in baptism the operation is of the Father and Son and Holy Ghost."—*T.* ii. *L.* iii. *de S. Sancto. c.* xviii. *n.* 137-8, *pp.* 693-4.

"Not to sin is peculiar to God; it is the wise man's part to amend and correct his errors, and be penitent for sin. Yet is this a difficult thing in this mortal life. For what so rare as to find an individual who will reprove himself, and condemn his own conduct? Rare, therefore, is confession of sin,[2] rare is penitence. For nature is opposed to it; shame is opposed to it; nature, because all are under sin, and he that bears flesh about him, is liable to guilt. Shame also; because every one

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may weep over myself, saying, *Thamar is juster than I* (*Genes.* xxxviii. 26). Haply some young female may have fallen, deceived and overthrown by opportunities, which are sin's incentives; we that are older sin too. . . . Age furnishes an excuse to such a one, to me none; for it is for her to learn, for us to teach. Wherefore *Thamar is juster than I.*"—*Ibid. c.* 8, *n.* 73-4.

[1] Homines autem in remissionem peccatorum ministerium suum exhibent, non jus alicujus potestatis exercent.

[2] Rara itaque confessio de peccato.

blushes to confess his own guilt,[1] thinking as he does more of things present than of things future. . . . Can that man be pleasing to the Lord, the man who, whilst still in the midst of iniquities, and with injustice still abiding within his heart, says, that he is doing penitence? It is just as if a sick man should pretend to be well. . . . This guilt therefore the priests remove not; nor take away his sin, who presents himself in deceit, and who is still in the desire of sinning." [2]—*T.* ii. *Ep.* lxvii. *Simpliciano*, *n.* 4, 7-10, *pp.* 1058-9.

Paulinus of Milan, L. C.—In his life of St. Ambrose, he says: "As often as any one, in order to receive penitence, confessed his falls unto him,[3] he (St. Ambrose) wept so as to compel him also to weep. For he seemed to himself to be fallen with the fallen. But he spoke of the cause of the crimes which they confessed,[4] to none but the Lord only, with whom he interceded: leaving a good example to the priests that come after him, to be rather intercessors with God, than accusers unto men; for in accordance also with the Apostle, charity is to be confirmed towards such a one, because that he is the accuser of himself: neither does he wait for the accuser, but anticipates him, that so he may himself remove (alleviate) his sin, nor have what the adversary may criminate him in. And therefore does the Scripture say: *The just man at the beginning of his discourse is the accuser of himself.* For he takes the word out of the mouth of the adversary: and by the confession of his sins he as it were breaks the teeth that are prepared for the prey of a hostile accusation; giving honor to God, to whom *all things are naked* (*Heb.* iv.), and who desires the life, rather than the death of the sinner (*Ezech.* xviii.) For to the penitent confession alone is not sufficient,[5] unless there

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[1] Erubescit unusquisque propriam culpam fateri.

[2] Hanc ergo culpam sacerdotes non auferunt, neque peccatum ejus.

[3] Quotiescunque illi aliquis ob percipiendam pœnitentiam lapsus suos confessus esset.

[4] Causas autem criminum quas illi confitebantur.

[5] Nam et ipsi pœnitenti non sufficit sola confessio.

follow after also an amendment of his deeds."— *Vit. Ambros. n.* 39, *p.* 10. *In App. T.* ii. *Op. S. Ambr.* This life is also given by *Gallandius, T.* ix.

SUPPRESSION OF THE PENITENTIARY.

The following accounts of this event, taken from Socrates and Zozomen, are the only ones extant: they are given in full, as the best explanation that can be furnished of this much-debated transaction.

SOCRATES, G. C.—"About this same time it was thought fit to set aside the presbyters of the churches [1] (that had been appointed) over penitence: and for some such cause as this. From the time that the Novatians separated from the Church, because they would not communicate with those who had fallen during the Decian persecution, the bishops added to the ecclesiastical roll the presbyter who is over penitence, that they who fell, after baptism, might confess their sins before this presbyter thus appointed. This rule (canon) is in force even to this day in the other sects. The Consubstantialists, and the Novatians, who agree with them in faith, repudiated the presbyter of penitence. Indeed the Novatians did not, from the first, admit this addition. But they who now have possession of the churches, after having for a long time preserved (this office) set it aside under the bishop Nectarius;[2] something of this kind having happened in the Church. A certain noble woman came to the presbyter who is over penitence, and confesses one by one the sins which she had committed after baptism.[3] But the presbyter commands the woman to fast and

[1] *Ἔδοξε καὶ τοὺς ἐπὶ τῆς μετανοίας περιελεῖν πρεσβυτέρους τῶν ἐκκλησίων.*

[2] He succeeded St. Gregory of Nazianzum in the see of Constantinople, and was followed in the same see by St. J. Chrysostom.

[3] *Οἱ ἐπίσκοποι τῷ ἐκκλησιαστικῷ κανόνι τὸν πρεσβύτερον τὸν ἐπὶ τῆς μετανοίας προσέθεσαν . . . ἐπὶ τοῦ προβληθέντος τούτου*

pray unceasingly, in order that, together with that confession, she may also have some work worthy of penitence to show forth. But the woman in process of time acknowledged another sin of hers. For she said that a deacon of the Church had slept with her. After she had said this, he caused the deacon to be cast forth from the Church. But the people were sorely troubled: for they were indignant not only at what had been done, but that the deed brought evil report and infamy on the Church. But the sacred men being consulted in relation to this matter, a certain presbyter of the Church, by name Eudæmon, an Alexandrian by birth, gives this advice to the bishop Nectarius, to set aside the presbyter (set) over penitence, but to suffer each one, according to his own conscience, to partake of the mysteries; for thus only could the Church be freed from being spoken evil of. I, who heard these things from Eudæmon, have not hesitated to commit them to this history. . . . But, from the first, I said to Eudæmon, 'Whether your advice will be profitable or not, to the Church, God knows;' but I see that it has furnished a pretext not to reprove each other's sins, nor to observe the warning words of the Apostle: *Have no fellowship with the fruitless works of darkness, but rather reprove them* (*Eph.* v.)"—*H. E.* v. *c.* 19, *pp.* 285-88.

Zozomen, G. C.—"*C.* xvi. *How and for what cause the presbyter of the penitents ceased in the Church, and a supplemental narrative regarding the mode of penitence.* It was now that Nectarius, who had charge of the church of Constantinople, was the first who would no longer allow the presbyter appointed over the penitents to continue, and the bishops, almost everywhere, followed his example. As to what this office is, whence it originated, or for what cause it ceased, others may perhaps give an account different from mine. But I will state my belief. As not to sin at all, seems to belong to a nature more divine than that of man's, and God has commanded

πρεσβυτέρου ἐξομολογῶνται τὰ ἁμαρτήματα . . . κατὰ μέρος ἐξομολογεῖται τὰς ἁμαρτίας, ας ἐπεπράχει πετὰ το βάπτιδμα

pardon to be granted to the penitent even though they may often sin, (and as) in begging pardon, it is necessary to confess also the sin,[1] it from the beginning deservedly seemed to the priests a burdensome thing, to proclaim the sins, as in a theatre, in the cognizance of the whole multitude of the church they appointed to this office a priest from among those whose lives were best regulated, one both silent and prudent, to whom they who had sinned went and acknowledged their deeds. But he having fixed, according to the deeds of each one, what was by way of punishment to be done, or undergone, absolved them, having to exact punishment from themselves. But nothing of this was required by the Novatians, who make no account of penitence; though amongst the other sects (heresies), this custom prevails even unto this day. And in the churches of the west, and especially in the Church of the Romans, it is carefully preserved. For there the place of those who are in penitence, where they stand in sadness, and with signs of grief, is visible (to all). And when the liturgy of God is at length completed, without partaking of the things which are the privilege of the initiated; with groans and lamentations they cast themselves prone upon the ground, and the bishop meeting them face to face, in tears, falls in like manner upon the pavement, and with loud lament, the whole assembly of the church is drowned in tears. And after this, the bishop rises up first and raises the prostrate; and having offered up a suitable prayer for the sinners who are penitent, he dismisses them. But privately each one being voluntarily afflicted, either by fasts, or abstinence from foods, or in other ways appointed him, he awaits the time which the bishop has assigned to him. But, in (or, at) the appointed time, having discharged the punishment, as it were a debt, he is freed from sin, and associates with the people in the church. The priests of the Romans observe these things, from the beginning, even unto our days. . . . But, in the church of Constantinople, the priest appointed over the penitents presided in this office; until

[1] Ἐν τῷ καραιτεῖσθαι ὁυνομολογεῖν τὴν ἁμαρτίαν χρεῶν.

a certain woman of a noble family, having been, on account of the sins which she had declared, ordered by this presbyter to fast, and to supplicate God, tarrying for this object in the church, made known that she had been defiled by a deacon. At this the people who learnt it, were indignant, as though the church had been outraged. The priests had to endure the greatest contumely. But Nectarius being at a loss what to do in this contingency, deprived him, who had been guilty, of his deaconship. But certain persons having advised him to permit each individual,—even as he was conscious to himself, and was able to be confident,—to partake of the mysteries, he suppressed the presbyter over penitence. And from that time this has remained in force. Thenceforward antiquity, and its concomitant gravity and preciseness, began, I think, to melt away by little into an indifferent and useless mode of living. For before this, as it seems to me, sins were less frequent, both on account of the shame felt by those who had to proclaim their own transgressions, and the rigor of those who were appointed judges in this matter."—*H. E. L.* vii. *c.* 16, *pp.* 299-301.[1]

St. Jerome, L. C.—"They (the Novatians) against almost every sin close the gates of the Church; we read daily, *I would rather the penitence than the death of the sinner.* But they are rigid, not because they do not themselves fall into far more grievous sins; but there is this difference between us and them: they are ashamed, as though they were just, to confess their sins;[2] we whilst we do penitence more easily deserve pardon."[3]—*T.* i. *Ep.* xli. *n.* 3, *ad Marcellam*, *col.* 187. See *Ep.* xiv. given under the "*Eucharist.*"

[1] If the above accounts present any difficulties, which to the attentive reader they cannot, he will find those difficulties explained by Valesius, in his copious notes *in loco.* But for a complete account of the penitential system and public penance, and the confession of the primitive Church, let him see Petavius' edition of St. Epiphanius, *T.* ii. *pp.* 225-253, than which there is no more valuable dissertation extant on this subject.

[2] Peccata confiteri. [3] Facilius veniam promeremur.

"A second plank after shipwreck is, to confess the fault in simplicity."[1]—*Ib. Ep.* lxxxiv. *Pammac. et Ocean. col.* 524.

"If *the serpent*, the devil, *secretly bite* any one, and, without any one being privy to it, infect him with the poison of sin, if he that has been struck remain silent, and do not penitence, and will not confess his wound to a brother and master, that master and brother, who has a tongue to heal him, cannot easily be of use to him.[2] For if a sick man is ashamed to confess to a physician, medicine cannot cure a complaint which is not known."—*T.* iii. *Comm. in c.* x. *Eccles. p.* 474.

"*And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound also in heaven*, &c. (*Matt.* xviii. 18). Bishops and priests not understanding this place take upon themselves something of the pride of the Pharisees; so as to condemn the innocent, or to think that they can loose the guilty; whereas, before God, not the sentence of the priest, but (a change of) life in the guilty is looked for. We read, in Leviticus, of the lepers, that they are ordered to show themselves to the priests, and, if they have the leprosy, then are they made unclean by the priest: not that the priests make men lepers and unclean, but that they may know who is a leper, and who is not, and may discriminate between the clean and the unclean. In the same way, therefore, that there the priest makes the leper clean, or unclean, so also here does the bishop and priest *bind* or *loose*, not those who are innocent or guilty, but according to his office, after having heard the various kinds of sins, he knows who is to be bound, and who loosed."[3]—*T.* iii. *L.* iii. *Comm. in Matt. in loc. pp.* 124-25.

St. J. Chrysostom, G. C.—See the extracts already given

[1] Secunda post naufragium tabula est, culpam simpliciter confiteri.

[2] Et nullo conscio, eum peccati veneno infecerit; si tacuerit qui percussus est, nec vulnus suum fratri et magistro voluerit confiteri.

[3] Sic et hic alligat vel solvit episcopus et presbyter, non eos qui insontes sunt, vel noxii; sed pro officio suo, quum peccatorum audierit varietates, scit qui ligandus sit, quive solvendus.

from his treatise on the "Priesthood," under "*The Sacrament of Penance.*"

"We have a loving and merciful, and a provident Lord, who, as He knows the infirmity of our nature, when having been overcome by our negligence we fall into any sin, He seeks but for one thing from us,—not to depair, but to abstain from sin, and to hasten to confession."[1]—*T.* i. *De Lazaro, Concio* vii. *n.* 2, *p.* 970.

"The thief did not dare to say *Remember me in Thy kingdom*, until he had by means of confession laid down the load of his sins. Seest thou how great a thing confession is? He confessed and opened paradise; he confessed and took so much boldness of speech as to ask for a kingdom for his theft."—*T.* ii. *Hom.* i. *De Cruce et Latr. n.* 3, *p.* 480. See also *T.* ii. *Hom.* iii. *ad Pop. Antioch. n.* 5, *p.* 50, *A.*, which *Ben. Edd.* thinks conclusive, but erroneously; *Ib. Hom.* xii. *n.* 4, *p.* 151, *E. A.; Hom.* ii. *de Pœnit. n.* i. *p.* 328, *C. D.; and* 340, *E. A.*, where confession to God is named.

"He did not dare to say *Remember me in Thy kingdom*, until he had, by means of confession, cleansed himself from the defilement of his sins; until by condemning himself he had made himself innocent; until by accusing himself he had laid aside his transgressions. Seest thou what great power confession has even on the cross. . . . If He vouchsafed so to honor the thief whilst on the cross, much more will He vouchsafe to us His mercy, would we but make confession of our transgressions. Wherefore, in order that we too may enjoy that mercy which is His, let us not be ashamed to confess our sins,[2] for great is the strength of confession, and abundant its power. For lo! even this man confessed and found Paradise opened."—*Ibid. Hom.* ii. *n.* 3, *p.* 492. On confession to God, see *T.* ii. *non esse ad grat. concion. n.* 3, *p.* 791.

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[1] Ἐν μόνον ἐπιζητεῖ παρ' ἡμῶν, . . . πρὸς τὴν ἐξομολόγησιν ἐπειχθῆναι.

[2] Ἐξομολογεῖσθαι τὰ ἑαυτῶν ἁμαρτήματα μὴ ἐπαισχυνώμεθα.

"For although thou mayest forget thy sins, yet will not God forget them, but will set them all before thine eyes, if we do not forstall Him, and do away with them now by penitence and confession,[1] and by forgetting the injuries done us by our neighbors."—*T.* iii. *Hom. de decem. mill. talent. n.* 5, *p.* 11. See also *Ibid. Hom. Peccat. fratr. non evulg. n.* 5, *p.* 414.

"When we shall have been able in this present life, to wash away our transgressions by means of confession, and to obtain the pardon of them from the Lord, we shall go *thither* pure from sins."—*T.* iv. *Hom.* v. *in Genes. n.* 2, *p.* 41. For a similar passage, see *Ib. Hom.* ix. *n.* 6, *p.* 85, *B.* 86, *C.*

"A great shame is sin; if we commit it we must not only be ashamed, but even hide ourselves. . . . Yea rather not even then must we despair of ourselves, but hasten to confession,[2] and to uprightness of mind. For we have such a master that He seeks for nothing else at our hands, after the commission of sin, whenever we stray through heedlessness, but that we confess our falls, and that we thenceforward stand, and fall no more into the same."—*Ibid. Hom.* x. *n.* 2, *p.* 89. For confession to God, see *Ibid. Hom.* xx. *n.* 3, *p.* 206.[3]

"Lo! we have now at length reached the close of holy Lent; now especially must we press forward in the career of fasting, and make more fervent prayers, and exhibit a full and accurate confession of our sins[4] . . . that with these good

[1] *Ἂν μὴ προλαβόντες αὐτὰ καταλύσωμεν νῦν διὰ μετανοίας καὶ ἐξομολογήσεως.*

[2] *Ἐξομολόγησιν.*

[3] It may be well to give the passage here referred to as a specimen: "He that has committed these (grievous sins), if he will but use in his need the aid of his conscience, and hasten to the confession of what he has done, and show the ulcer to the physician, to Him who healeth and reproveth not, and receive the medicine from Him, and alone converse with Him, no one seeing thee, and declare everything with accuracy, he will make a speedy correction of his sins. For the confession of sins is the obliteration of offences. For if even this Lamech refused not to confess to his own wives the murders that he had committed, how should we be worthy of pardon, if we were unwilling to confess our sins to Him who knoweth accurately our transgressions?"

[4] *Πολλὴν καὶ ἀκριβῆ τὴν ἐξομολόγησιν τῶν ἡμαρτημένων ἐπιδείξεσθαι.*

works, having come to the day of Easter, we may enjoy the bounty of the Lord. . . . For as the enemy knows that we can, during this time, after having treated of what holds us fettered, and having confessed our sins, and shown our wounds to the physician, attain to an abundant cure, He then in an especial manner opposes us."—*Ibid. Hom.* xxx. *n.* 1, 5, *pp.* 342, 351.

"I delay not, I put not off, when I see a soul well disposed; for one thing only do I seek, confession of his falls; and I no longer bring upon him punishment for his falls. Is not what is put forward by me heavy and grievous? Did I not know that men become worse from not confessing their former sins, I would not even seek for this. But since I know that mankind is more prone to evil, therefore would I have them confess their former sins, that the confession may be a hindrance to their falling into the same."—*Ibid. Hom.* xliv. *n.* 2, *p.* 520. See also *T.* v. *Expos. in Ps.* cxl. *n.* 7, *p.* 529; *ibid. in Ps.* cxlii. *n.* 2, *p.* 542.

"This surely is the time for confession, both for the uninitiated and for the baptized: for the one, that, having repented, they may attain to the sacred mysteries; and for the other, that having washed away in baptism their stains, they may approach the table with a clean conscience. Let us abandon this soft and dissolute life; for it is not, indeed it is not possible, both to confess and to live in luxury."—*T.* vii. *Hom.* x. *in Matth. n.* 5, *pp.* 168-9.

"Listen to Paul when he says, *If we would judge ourselves, we should not be judged.* If thou do this, advancing on the way thou shalt even arrive at a crown. And, 'how shall we judge and exact a penalty from ourselves?' one may say. Lament, groan bitterly, humble thyself, afflict thyself, call to mind thy sins specifically.[1] This is no slight torture to a soul. If any one has been in a state of compunction, he knows that the soul is punished by this more than anything. If any one has had this memory of sins, he knows the anguish

[1] *Κατ' εἶδος.*

thence. Therefore does God appoint justice as a reward to such penitence. *Declare thou first thy sins, that thou mayest be justified* (*Is.* xliii.) For it is not, it is not a trifle towards amendment, to bring together all our sins, to be revolving them continually, and reckoning them specifically. For he that is doing this will be so moved to compunction, as not to reckon himself worthy even to live; whilst he that thinks this, will be tenderer than any wax. For do not tell me only of fornication,[1] or of adultery, nor of those things that are manifest, and confessed amongst (or, by) all men, but bring together also thy secret crafts, and calumnies, and evil-speakings, and vain-gloryings, and thine envy, and all such things. For neither will these things bring a trifling punishment."—*T.* vii. *Comm. in Matt. n.* 4, *pp.* 406-7. For confession to God, see *T.* xii. *Hom.* xxxi. *in. Ep. ad Hebr. pp.* 411-3. See also the extract from *Hom.* ix. *Ib.* given under "*Contrition.*"

"Though thousands of evils surround us, if we be prudent and watchful, we shall be able to find great defence, and abundant pardon, and wash away our transgressions. And hear in what way this will be. If we repair to church, if we grieve over our transgressions, if we confess our sins,[2] if we

[1] *Μὴ γάρ μοι πορνείας εἴπῃς μόνον.*

[2] *Ἂν ὁμολόγωμεν τὰ ἡμαρτημένα.* Besides the passage already quoted, and those places referred to in which St. Chrysostom speaks of confession to God, I will add two other extracts: "*Let a man prove himself and so eat of that bread and drink of that chalice.* He made not known the ulcer; he brought not the accusation into the public theatre; he placed not round witnesses of thy transgressions; within, in thy conscience, with none present but God, that sees all things, make the judgment and the examination of your sins."—*T.* ii. *Hom.* vi. *De Pœnit. in fine.* "I do not tell thee to appear in public, nor to accuse thyself before others, but I counsel thee to obey the prophet, saying, *Reveal thy way to the Lord*, acknowledge thy sins before God; acknowledge them to the Judge, praying, and if not with the tongue, yet with the memory, and so pray to have mercy."—*T.* xii. *Hom.* xxxi. *in Hebr. n.* 3, *p.* 413. That these and similar passages are perfectly compatible with our doctrine, it needs but an acquaintance with that doctrine to see. Confession to a priest does not exclude—nay, includes and presupposes—confession to God. That all sins need not be confessed to a priest, is also a part of our doctrine. Were these the *only* places in which St. Chrysostom speaks of confession, his opinion might indeed be doubtful, or not capable of being ascertained from his writings; but when, besides

put forth prayers. . . . For all these are remedies for our sins."—*T.* xii. *Hom.* vi. *adv. Catharos. n.* 2, *p.* 501.

Council of Laodicea, G. C.—"They, who have offended by divers sins, and continue instant in the prayer of confession and penitence,[1] and are perfectly converted from their evil ways, shall, having had a period for penitence assigned to them according to the quality of their sin,[2] be through the mercy and goodness of God brought to communion."—*Can.* ii. *col.* 1496, *T.* i. *Labb.*

"Those who are of the Church are not to be permitted to go into the cemeteries, or into the so-called martyries of any of the heretics, for the purpose of prayer or veneration;[3] but such persons, if they be believers, are to be excommunicated for a time, but upon being penitent, and making confession of their fault,[4] they are to be received."—*Ib. can.* ix.

Council of Nicæa, G. C.—"If any presbyters have been promoted without examination, or being examined they have confessed their sins,[5] and, after they have confessed, men acting in opposition to the canons have laid hands upon such, the canon admits not those men. For the Catholic Church defends that which is blameless."—*Can.* ix. *col.* 33, *T.* ii. *Labb.*

Council of Antioch, G. C.—This council, held in 341, defines that "All those who come into the Church of God, and hearken to the said Scriptures, but do not communicate in prayer with the people, or turn away from the participation of the Eucharist, through (or, after) a certain disorderliness, such are cast out of the Church, until having confessed and

these passages, his works contain other, and so plain and additional testimony, as may be seen in the passages extracted and referred to, it seems unreasonable that such stress should be laid on one class of passages, and the force of the other be entirely overlooked or neglected.

[1] *Προσκαρτεροῦντας τῇ προσευχῇ τῆς ἐξομολογήσεως καὶ μετανοίας.*

[2] *Κατὰ τὴν ἀναλογίαν τοῦ πταίσματος, καιροῦ μετανοίας δοθέντος.*

[3] *Θεραπείας.*

[4] *Ἐξομολογουμένους.*

[5] *Ὡμολόγησαν τὰ ἡμαρτημένα αὐτοῖς.*

shown fruits of penitence, and having earnestly requested it, they may be able to obtain pardon."—*Can.* ii. *col.* 561, *T.* ii. *Labb.*

African Council, L. C.—"Let the periods of penitence be adjudged to penitents, by the determination of the bishop, according to the difference of their sins: and a presbyter shall not reconcile a penitent without consulting the bishop, except necessity, arising from the absence of the bishop, compel him. But as to the penitent whose crime is public and most notorious, disturbing the whole Church, he shall impose bonds on him before the apsis (chancel)."—*Codex Can. Eccl. Afr. can.* xlii. *col.* 1069, *Labb. T.* ii.

CENTURY V.

St. Augustine, L. C.—Commenting on *Exod.* xxvi. 7, "Thou shalt make *eleven curtains*," &c., he says: "For this end are sins signified by these *curtains*, that they may be expressed by confession, and may by the grace which is given to the Church be abolished,[1] that is, be covered: whence it is said, *Blessed are they whose iniquities are forgiven, and whose sins are covered* (*Ps.* xxxi.)"—*T.* iii. *Quæst. in Exod. n.* cviii. *col.* 716.

"Lazarus was buried, the stone was placed over him: the voice of the Saviour broke the hardness of the stone; and thy heart is so hard that as yet that divine voice has not broken thee! *Arise* in thy heart, *come* forth from thy sepulchre. For thou didst lie dead in thy heart as in a sepulchre, and wast weighed down as it were by the rock of evil habit. *Arise and come forth.* What means, Arise and *come forth?* Believe and confess. For whoso has believed, has arisen; whoso confesses has come forth. Why have we said that he that confesses has come forth? Because before he confessed, he was hidden; but when he confesses, he comes forth from darkness to light. And when he has confessed, what is said

[1] Ut per confessionem exprimantur, et per gratiam quæ data est ecclesiæ aboleantur.

to the ministers? That which was said at the burial of Lazarus, *Loose him and let him go.* How? It was said to the ministers, the Apostles,[1] *What things ye shall loose on earth shall be loosed also in heaven."—Ib. Tract.* xxii. *in Joan. n.* 7, *col.* 1939.

" *For I declare mine iniquity, and I will have care for my sin* (*Ps.* xxxvii.) Be not secure when thou shalt have confessed thy sin, like one always ready to confess, and to commit sin. So *declare thine iniquity*, that thou *have care for thy sin.*[2] What is to have care for thy sin? To have care for thy wound. If thou saidst, I will have care for my wound, what would be understood, but, I will try that it be cured? For this is to have care for sin, ever to strive, ever to be intent, ever studiously and sedulously to labor that thou mayest heal sin. So from one day to another thou bewailest thy sin, but haply tears flow and the hands are idle. Let alms be made, let sins be redeemed, let the indigent rejoice at thy gift, that thou also mayest rejoice at God's gift."—*T.* iv. *In Ps.* xxxvii. *n.* 24, *col.* 434.

" *Truth is sprung out of the earth, and justice hath looked down from heaven* (*Ps.* lxxxiv.); confession from man. For O man thou wast a sinner. O earth, that, when thou hadst sinned, didst hear, *Earth thou art, and into earth thou shalt return*, let *truth spring out* of thee, that *justice* may *look* on thee *from heaven.* How does truth spring from thee, whereas thou art a sinner, art unjust? Confess thy sins and *truth* will *spring out* of thee.[3] For if whereas thou art unjust, thou declare thyself just, how shall truth spring out of thee? But if whereas thou art unjust, thou declare thyself unjust, *Truth is sprung out of the earth.* Look on that publican *praying afar*

[1] Et cum confessus fuerit quid dicitur ministris? Quod dictum est ad funus Lazari, solvite illum, et sinite abire. Quomodo? Dictum est ministris apostolis, *Quæ solveritis in terra*, &c.

[2] Ne securus sis, cum confessus fueris peccatum tuum, tanquam semper præparatus ad confitendum, et committendum peccatum. Sic pronuntia iniquitatem, ut curam geras pro peccato tuo.

[3] Confitere peccata tua, et orietur de te veritas.

off from the Pharisee in the temple, he dared not lift up his eyes to heaven, but smote his breast, saying: *Lord, be merciful to me a sinner:* lo, *Truth is sprung out of the earth*, because confession of sins is made by man. What therefore follows, *Amen, I say to you, the publican went down into his house justified*, &c. (*St. Luke* xviii. 14). *Truth is sprung out of the earth*, in the confession of sins; and *justice hath looked down from heaven*, that the publican might go down justified rather than that Pharisee. For that ye may know that *truth* relates to the confession of sins, the evangelist John says, *If we say that we have no sin, we deceive ourselves, and the truth of God is not in us.* In what manner, therefore, *truth springs out of the earth*, that *justice may look down from heaven*, hear him following up and saying, *If we confess our sins, he is faithful and just to forgive us our sins*, &c. (1 *John* i. 8-9). What *justice has looked down from heaven?* As it were that of God saying: Let us spare this man, because he has not spared himself; let us forgive him, because he acknowledges (his sins). He has turned to punish his sin, and I will also turn to free him."—*Ib. In. Ps.* lxxxiv. *n.* 13, *col.* 1284.

"*Justice shall walk before him, and shall set his steps in the way* (*Ps.* lxxxiv. 14). That *justice* is that which is in the confession of sins, for it is truth itself. For thou oughtest to be just towards thyself, to punish thyself: for it is the primary justice of man, to punish thyself (being) evil, and God may make thee just. As, therefore, this is the primary justice of man, this becomes *a way* to God, that God may come unto thee: there make a way for Him, in the confession of sins. For this cause John also, when baptizing in the water of penitence and wishing those who were penitent of their former deeds to come unto him, said this: *Prepare ye a way for the Lord, make straight His paths* (*Matt.* iii.) Thou didst please thyself in thy sins; let what thou wast displease thee, that thou mayest be what thou wast not. *Prepare ye a way for the Lord;* let this justice go before, that thou confess thy

sins: He will come and visit thee, because *He shall set His steps in the way;* for there is where He may *set His steps*, there is where He may come to thee. But before that thou didst confess thy sins, thou hadst closed up the way of God to thee;[1] there was no way by which He might come to thee. Confess thy life, and thou openest a way, and Christ will come, and *set His steps in the way*, that He may guide thee in His footsteps."—*Ib. l. c. n.* 16, *col.* 1286. See also *Ibid. In Ps.* xciii. *n.* 22, *col.* 1451, *B.*

"*Let us come before His presence in confession* (*Ps.* xciv.) *Confession* is taken indeed in two senses in the Scriptures. There is the confession of him who praises; there is the confession of him who moans. The confession of him who praises relates to the honor of Him who is praised: the confession of him who moans, relates to the penitence of him who confesses. For men confess when they praise God; they confess when they accuse themselves, and the tongue does nothing that is more worthy. . . . For if *confession* were always the act of a penitent, it would not be said in the Gospel concerning the Lord Himself, *I confess to Thee, O Father, Lord of heaven and earth*, &c. (*Luke* x. 21); was Christ, because *He confessed*, penitent? There was nothing for which He could be penitent, because in nothing had He acted culpably; but He confessed in praise of the Father. . . . What, then, means, *Let us go before His presence in confession?* He is to come; *let us go before His presence in confession*, first; before He comes, let us, by confessing, condemn what we have done,[2] that He may find what He may crown, not what He may condemn. But when thou confessest thy sins, does this also pertain to the praise of God? Yea, indeed, it in a special manner pertains to His praise. Wherefore? Because so much the more is the physician praised, as the more was the sick man despaired of."—*Ib. In Ps.* xciv. *n.* 4, *col.* 1462-63.

[1] Ante autem quam confitereris peccata, intercluseras ad te viam Dei.

[2] Nos confitendo damnemus, quod fecimus.

"*Confession and beauty are before Him* (*Ps.* xcv.) Dost thou love beauty? Dost thou wish to be beautiful? Confess. He did not say, Beauty and confession, but, *confession and beauty*. Thou wast ugly, confess that thou mayest be beautiful; thou wast a sinner, confess that thou mayest be just.[1] . . . For sinners confess their sins, they vomit the evils which they have eagerly devoured; they return not to their vomit, like an unclean dog; and there will be *confession and beauty*. We love beauty; lest us first choose confession, that beauty may follow. . . . Confession is a sacrifice to God."[2] —*Ib. In Ps.* xcv. *n.* 7-8, *col.* 1480-81.

"*Hope in the Lord, for I will still confess to Him* (*Ps.* xlii.) He places the hope, whereby he raised himself up, in confession, as though his soul, which *disquieted* him with sadness, said to him,—why say to me *Hope in the Lord?* The consciousness of my sins hinders me; I know what I have committed, and thou sayest, *Hope in the Lord*. Thou hast committed (sins) it is true: whence then dost thou hope? *Because I will confess to Him*. As God hates him who defends his sins, so does He succor him who confesses them."—*Ibid. in Ps.* cxlv. *n.* 2, *col.* 2314.[3]

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[1] Peccator eras, confitere ut sis justus.

[2] Confessio hostia est Deo.

[3] The following occurs in the same *vol.* iv. *On the Psalms:*—"*Sing to the Lord a new canticle;* and later, *Sing to the Lord all the earth* (*Psalm* xcv.); *Let people confess to Thee, O God* (*Psalm* lxvi.) They have found Thy way, *Let them confess.* This song is itself a confession; a confession of thy sins and of the power of God. Confess thine iniquity, confess the grace of God; accuse thyself, glorify Him; reprehend thyself, praise Him; that even so, when He cometh, He may find thee thine own punisher, and may show Himself to thee thy Saviour. For why fear you to confess, you who have found this the way in all nations? Why fear to confess, and, in your confession, to *sing a new canticle with all the earth*, in all the earth, in Catholic peace? Dost thou fear to confess to God, for fear lest He condemn thee after thou hast confessed? If thou hide thyself without confessing, thou wilt be condemned after having confessed (si non confessus lates, confessus damnaberis). Thou fearest to confess, thou, who canst not be concealed by not confessing: thou shalt be condemned after remaining silent, thou who mightest be liberated after having confessed. *Let people confess to Thee, O God: let all people confess to Thee.* [Then contrasting the above confession with that extorted from a criminal, to his injury or death, he

"Thus, at least, let them be compelled to confess what they would not, since they blush to remain silent as to what they are; let them pour forth—let them vomit what they carry. The breast is laden with a surfeit of iniquity; let confession vomit it forth;[1] but let there be no return to the vomit, after the manner of dogs."—*T.* v. *Serm.* ix. *n.* 21, *col.* 91.

"Strive not to commit (sin,) and if it be possible commit not any sin; but if it is not possible that ye commit not any sin, yet let there remain that pious confession."[2]—*Ibid. Serm.* xxii. *n.* 8, *col.* 173. See also *Ibid. Serm.* xlvii. *n.* 8, *col.* 361-2.

"*I confess to Thee, O Father, Lord of heaven and earth, &c.* (*St. Matt.* xi. 25). As soon as this word resounded from the mouth of the lector, there followed also the sound of the beating of your breasts, upon hearing that which the Lord says, *I confess to Thee, O Father.* On hearing the sound of *I confess*, ye smote your breasts. But what is to smite the breast but to accuse what lies hidden in the breast, and by a stroke that is visible to punish the sin that is invisible? Why have you done this, save that you heard, *I confess to Thee, O Father?* *I confess*, that you have heard: who confesses, you have not noticed. If Christ, from whom every sin is far removed, said *I confess*, it is the word not only of the sinner, but also at times of Him who praises. Therefore we confess, whether praising God, or accusing ourselves. Either confes-

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adds:] The latter is every way miserable. But, *Let the nations rejoice and exult.* From what cause? Through the confession itself. Why? Because He to whom they confess is good. For this does He require confession, that He may liberate the humble; for this condemn him that confesses not, that He may punish the proud. Be, therefore, sorrowful before thou confessest: after having confessed *exult*, now thou wilt be healed. Thy conscience had collected putrid matter; the imposthume had swelled—it tormented thee, it suffered thee not to rest; the physician applies the fomentation of words, and sometimes he cuts; he uses the medicinal knife in the chastening by tribulation; do thou recognize the hand of the physician; confess—let all the putrid matter make its way out in confession, and flow away: now exult, now rejoice, what remains will easily be cured."—*T.* iv. *in Ps.* lxvi. *n.* 6, 7, *col.* 941-2.

[1] Pectus premitur crapula iniquitatis; evomat eam confessio.

[2] Maneat tamen illa pia confessio.

sion is pious, whether thou reprehend thyself, who art not without sin, or thou praise Him, who cannot sin. But if we consider well, the reprehension of thyself is the praise of Him. For wherefore, now, dost thou confess in the accusation of thy sin?[1] In the accusation of thyself, wherefore dost thou confess, but because, from being dead, thou art made alive? For the Scripture says, *Confession perisheth from the dead, as one that is not* (*Eccli.* xvii.) If *confession perisheth from the dead*, he who confesses liveth: and if he confess his sin, he has assuredly returned to life from death. If he who confesses sin has returned to life from death, who has resuscitated him? No one that is dead resuscitates himself. [Having excepted Christ, he continues:] But the sinner was dead—he especially on whom the weight of habit pressed, as Lazarus was buried. For it was but little that he was dead; he was also buried. Whosoever, therefore, is weighed down with the burden of evil custom, of an evil life, of earthly desires—that is, so as that in him has been found that which is wofully said in a certain psalm, *The fool said in his heart, there is no God* (*Ps.* xiii.), he becomes such as he of whom it is said *Confession perisheth from the dead, as one that is not.* Who shall restore him to life, but he who, when the stone was removed, cried out, saying, *Lazarus, come forth.* But what is to *come forth*, but to bring forth what was hidden? He who confesses *comes forth;* he could not *come forth*, unless he were alive; he could not live, unless he had been resuscitated. Therefore, in confession, the accusation of one's self is the praising of God. Some one, therefore, says: 'In what does the Church benefit, if already he who confesses comes forth resuscitated by the voice of the Lord?' In what does the Church benefit him who confesses, (the Church) to which the Lord says, *What things ye shall loose on earth, shall be loosed also in heaven.* Attend to Lazarus himself, whereas he comes forth in bonds. He already was alive by confessing; but as yet he walked not free, being

[1] Quare enim jam confiteris in accusatione peccati tui?

trammelled in bonds. What, then, does the Church, to which was said, *What things ye shall loose they shall be loosed*, but that which the Lord says incontinently to the disciples, *Loose him, and let him go.*" [1]—*Ibid. Serm.* lxvii. *n.* 1-3, *col.* 534-6.

"If, then, the whole Church says, *Forgive us our trespasses*, he is reprobate who does not say this. And we, indeed, when we say *our trespasses*, are, until we receive that which we ask for, reprobate, because we are sinners; but what you do not, we, by doing it—that is, by confessing our sins—are cleansed;[2] if so be, however, that we do what we say, *as we forgive them that trespass against us.* Where, then, art thou, oh Pelagian, or Cælestian heretic? Lo, the whole Church says, *Forgive us our trespasses.* It has, therefore, spots and wrinkles. But by confession the wrinkle is stretched out; by confession the spot is washed away. The Church stands in prayer, that it may be cleansed by confession. . . . Thou who wert speaking, art thou without spot and wrinkle? What dost thou here in the Church, which says, *Forgive us our trespasses?* She confesses that she hath trespasses to be forgiven. They who confess not, not therefore have them not, but from that cause they will not be forgiven them. Confession heals us,[3] and a watchful life, an humble life, prayer with faith, contrition of heart, tears unfeigned flowing from the spring of the heart, that sins, without which we cannot be, be forgiven us. Confession, I say, heals us; the Apostle John saying, *If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all iniquity.*"—*Ibid. Serm.* clxxxi. *n.* 1256-7.

"Trammelled in the bonds of sins so deadly, does he decline, or delay, or hesitate to fly unto the keys themselves of the Church, by which he may be loosed on earth, that he may be

[1] Quid protest ecclesia confitenti, cui Dominus ait, *Quæ solveritis in terra*, &c.? . . . Quid ergo facit ecclesia, cui dictum est, *Quæ solveritis, soluta sunt;* nisi quod ait Dominus continuo ad discipulos, *solvite illum, et sinite abire.*

[2] Quod vos non facitis, nos faciendo, id est peccata nostra confitendo, mundamur.

[3] Confessio nos sanat.

loosed in heaven. . . . And when he shall have passed upon himself the sentence of a most severe remedy, but still a remedy, let him come to the prelates through whom the keys are ministered to him in the Church; and as one now beginning to be a good son, let him—the order of the members of the mother being preserved—receive the manner (or measure) of his satisfaction from those who are set over the sacraments;[1] that, devout and suppliant in offering up the sacrifice of a contrite heart, he may do that which may not only be of profit to himself towards receiving salvation, but also to others as an example. So that, if his sin is not merely to his own great injury, but also to the great scandal of others, and it seem to the prelate a thing expedient for the utility of the Church, let him not refuse to do penitence in the cognizance of many, or even of the whole people;[2] let him offer no resistance, nor through shame add the tumor (of pride) to his deadly and mortal wound. [For context see '*Sacrament of Penance.*']"—*T.* v. *Serm.* cccli. *n.* 9, *col.* 2014-15.

"Let there be in you (adulterers) the sorrow and the humility of penitence. . . . Do penitence, such as is done in the Church, that the Church may pray for you. Let no one say to himself, 'I do it in secret; I do it before God; God—may He pardon me—knows that I do it in my heart.' Therefore, was it said without cause, *What ye shall loose on earth, shall be loosed in heaven?* Therefore, without cause, are *the keys* given to the Church of God? Do we make void the Gospel—void the words of Christ? Do we promise you what He refuses?[3] Do not we deceive you? Job says, *If I have blushed to confess my sins before the people* (xxxi. 33). So just a man

[1] Veniat ad antistites, per quos illi in ecclesia claves ministrantur: et tanquam bonus jam incipiens esse filius, maternorum membrorum ordine custodito, a præpositis sacramentorum accipiat satisfactionis suæ modum.

[2] Si peccatum ejus, non solum in gravi ejus malo, sed etiam in tanto scandalo aliorum est, atque hoc expedire utilitati ecclesiæ videtur antistiti, in notitia multorum, vel etiam totius plebis agere pœnitentiam non recuset.

[3] Ergo sine causa dictum est, *Quæ solveritis*, &c. Ergo sine causa sunt claves datæ ecclesiæ Dei. Frustramus evangelium, frustramus verba Christi? Promittimus vobis quod ille negat?

says this, and the son of pestilence resists me, and the proud neck, the tortuous mind, is ashamed to bend the knee beneath the benediction of God. Maybe, nay, there is no doubt, that God therefore willed that Theodosius should do public penitence in the sight of the people, chiefly because his sin could not be concealed; and does the senator blush at what an emperor blushed not? Is one, not a senator, but only a magistrate, ashamed of that of which an emperor was not ashamed? Is a plebeian, or a tradesman, ashamed of that of which an emperor was not ashamed? What pride is this? Would not it alone seem enough for hell, even though there were no adultery?"—*Ibid. Serm.* cccxcii. *n.* 3, *col.* 2241.

"But if one, placed in extremest need by his illness, would fain receive penitence, and does receive it, and is without delay reconciled, and departs hence, I acknowledge to you that we do not refuse him what he asks, but we are not confident that he departs hence in a good state. I am not confident, I deceive you not, I am not confident. The faithful man who lives well, departs hence safe.[1] He that is baptized at the (last) hour, departs hence safe. He that does penitence, and is reconciled when in health, and lives well afterwards, departs hence safe. He that does penitence, and is reconciled at the last hour, if he depart this life secure, I am not safe (certain). In cases wherein I am sure, I am sure, and I give security; in cases where I am not sure, I can give penitence—security I cannot give.[2] [But some one may say: 'Good priest, you say that you have no knowledge on this point, and can give us no security, whether such a one is saved, and merits to go to Christ; one that is to whom penitence is granted at the hour of death, who whilst he lived, whilst he was in health, was impenitent. Teach us then, we pray you, in what way we ought

[1] Securus.

[2] What follows is placed in a parenthesis, as by the Benedictines, in their text. They remark, *in loco n. a.*, "Ipsa in Ambrosii et Cæsari editis, et in codice Carnutensi sunt hic inserta. . . . Cæterum quidquid est parenthesi contentum, abest prorsus a manuscriptis libris homiliarum quinquaginta."

to live after penitence.' Refrain, I say, from drunkenness, from concupiscence, from theft; . . . and I add, not only after penitence ought a man to keep himself from these vices, but also before penitence, whilst he is in health; because he knows not whether, when he shall be at the close of life, he shall be able to receive penitence, and to confess his sins to God and the priest.[1] This is why I said that a man should live well before penitence, and better after it.] . . . Wouldst thou fain free thyself from doubt? wouldst thou escape from all uncertainty? Do penitence whilst thou art in health. For if thou dost true penitence whilst in health, and thy last day come upon thee, hasten to be reconciled. If thou act thus, thou art safe.[2] Wherefore art thou safe? Because thou didst penitence at the time when thou mightest still have sinned. Whereas, if thou wishest to do penitence then, when thou canst no longer sin, sins have left thee, not thou sins."—*Ibid. Serm.* cccxciii. *n.* 1, *col.* 2245-46.

St. Innocent I., Pope, L. C.—"As regards penitents, who

[1] Nescit si ipsam pœnitentiam accipere, ac Deo et sacerdoti peccata sua confiteri poterit.

[2] Curre ut reconcilieris . . . si sic agis, securus es. The following, which occurs in the same volume of sermons, was first placed in the Appendix by the Benedictine editors, who judge it to be a sermon by Cæsarius, and not by St. Augustine (vide *t.* v. *Append. Serm.* ccliii. *col.* 3007, *not.* 6). "We are profitably and wholesomely admonished, in all the divine Scriptures, of the duty of continually and humbly confessing our sins, not only to God, but also to holy and God-fearing men (ut peccata nostra debeamus jugiter et humiliter non solum Deo, sed etiam sanctis et Deum timentibus confiteri). For thus does the Holy Spirit admonish us by the Apostle James, saying, *Confess your sins one to another, and pray one for another, that you may be saved* (*v.* 16); and the Psalmist, *Confess to the Lord, because He is good* (*Ps.* cxvii.); and again, *I said I will confess against myself mine injustice to the Lord, and Thou hast forgiven the wickedness of my heart* (Ps. xxxi.) For as wounds can never cease to be inflicted by sin, even so the remedies of confession ought not to be wanting. For God does not therefore wish us to confess our sins because He cannot know them, but because the devil needs this, that he may find wherewith to accuse us at the tribunal of the Eternal Judge; for this cause it is his (the devil's) desire that we may choose rather to defend than to accuse ourselves of our sins. But our God, on the contrary, in that He is good and merciful, wishes that we may confess them in this world, that we may not be confounded on account of them in the world to come. For if we confess, He spares; if we acknowledge them, He pardons."

do penance, whether for more grievous or for lesser offences, if sickness do not intervene, the usage of the Roman Church demonstrates that they are not to have remission granted them on the Thursday before Easter. For the rest, as to estimating the grievousness of the transgressions, it is for the priest to judge, by attending to the confession of the penitent,[1] and to the grief and tears of the amending sinner, and then to order him to be set free when he sees his satisfaction such as is suitable;[2] or, if any such fall ill, so as to be despaired of, he must be pardoned before Easter, lest he depart this world without communion."—*Ep.* xxv. *Decentio, n.* 10, *Galland. T.* viii. *p.* 589.[3]

St. Isidore of Pelusium, G. C.—"A certain person, who is not merely above all sordid lucre, but who also distributes his goods to the needy, having heard that you have dared, on receiving a few fishes from a perjurer, to absolve him, as far as in you lay, from that crime,[4] groaned bitterly, and applied to you these words of Demosthenes: 'Then it seems to me that he ought to be condemned to death, that he may establish a law like this for the impious in hell.' This, it is true, he said from being overwhelmed with grief; but to me, and to all present, he seemed to say nothing but what was right. For it is not the propitiating you by presents that frees him from crime, but the receiving back his own by the person who was injured by that perjury. Do not, therefore, for filthy lucre's sake, pervert and misinterpret the divine oracles. For they do not command us to do an injury, and then to make an offering to the priests; but they enjoin that we plead our excuse, with

[1] De pondere æstimando delictorum, sacerdotis est judicare ut attendat ad confessionem pœnitentis.

[2] Congruam satisfactionem.

[3] In the council of Toledo, held A.D. 400, we have the word "Confessor" used: "Let not a girl (consecrated) to God be familiar with a confessor (neque puella Dei familiaritatem habeat cum confessore), or with any layman, not of her own blood."—*Cap.* vi. *col.* 1224, *Labbe, t.* ii. A similar passage is given by Gratian as a decree of Pope Cælestine I. See *Labbe, t.* ii. *col.* 1637, *cap.* ii.

[4] Ἀπολυθαι αὐτὸν τόγε ἐπί δοι, τοῦ ἁμαρτήματος.

those whom we have injured, by our deeds (or substance). For that word, *If you shall bind*, is spoken concerning those who sin; and that other, *If you shall loose*, regards those who are penitent for what they have done. Not he who propitiates the priest, but he who pacifies the person whom he has injured, is absolved from his crime. For if you fancy that a power like this has been given to priests, when they who have transgressed have no desire to do away with their sins, this divine sentence will seem to be a mere tyrannical one, and merely to have in view the profit of the priesthood, whilst it pays no regard to the parties who have been injured; and they who discharge the sacred ministry of the priesthood are the most cruel and inhuman of men for not absolving all men from their crimes. But it is not—it is not so indeed. Do not deceive yourself with false reasoning; yea, rather do not cast yourself, and those who hearken to you, into the pit, nor renew the evil deeds of the Scribes and Pharisees. . . . Come, let priests have for their inheritance the altar of God: for they are ministers, not participators; intercessors, not judges; mediators,[1] not kings. For *they who*, as the Apostle says, *offer up sacrifices also for their own sins*, cannot assuredly remit the sins of the impenitent, even though they be rich, of their own authority.[2] For that He neither permitted priests to make a traffic of what was their's, nor enjoined on them to have regard to their private gain; but that He wished them to be a royal dwelling of all purity and innocence, He has taught us, both by His hierophant Moses and by Himself. By that lawgiver He said,—that if a man vitiate what has been entrusted to his care, he must first of all restore what he has taken, then come to the temple, not to propitiate the priest, but the judge: and by himself, *Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven, and whose sins you shall retain, they are retained.* If, then, you have received this so great a

[1] *Μεσῖται.*

[2] *Οὐκ ἂν δήπου ἐξ αὐθεντίας τοῖς ἀμετανοήτοις, εἰ καὶ πλούσιοι εἶεν, δύναιντ' ἀφεῖναι ἁμαρτίας.*

power through the Holy Spirit, those who drive away that spirit have not this power for the sake of those for whom they sin, but they (have it) who by means of the Holy Spirit have learnt who are worthy of remission, and who deserve condemnation.[1] For as this was beyond the mind (understanding) of man, He who is a sharer of the divine essence and glory, became, to those who were worthy to receive Him, a teacher of those things unto which the human mind could not attain."—*L.* iii. *Ep.* cclx. *pp.* 361-2.

"It is a divine oracle which gives this command, *Declare thou thy sins first, that thou mayest be justified.* Let it be our endeavor not to sin; but should we have sinned, let us not prepare for ourselves a more grievous punishment by denying our sin."—*L.* iv. *Ep.* viii. *p.* 417.

St. Cyril of Alexandria, G. C.—"These are the words of the penitent, and of those who are seeking mercy from Christ; for it is a salutary (or saving) thing to repent, and to make manifestly the confessions of our transgressions;[2] for it is written, *Declare thou thy sins first, that thou mayest be justified;* and the divine psalmist has said, *I will declare against myself my injustice to the Lord, and Thou hast forgiven the wickedness of my heart.*"—*T.* ii. *Comm. in Esai. L.* v. *T.* iv. *p.* 836.

"If it be true that, by merely confessing our sins, we are, by the mercy of God, justified,[3] how can any one doubt, that when we macerate ourselves by ascetic labors, and exact as it were punishment of ourselves, we gain the remission of our sins."—*T.* iii. *Comm. in Joel. p.* 219.

Salvian, L. C.—"This writer saw that, even in those who are called penitents, there was rather the name, than the fruits of penitence. For many, yea, almost all penitents, even the

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[1] So the following seems to require to be translated: *οἱ δι' ὧν ἁμαρτάνουσι, τοῦτο (τὸ θεῖον πνεῦμα) ἀπελαύνοντες, ταύτην δηλονότι τὴν ἐξουσίαν οὐκ ἔχουσιν, ἀλλ' ἐκεῖνοι, κ. τ. λ.*

[2] *Χρῆμα γὰρ σωτήριον τὸ μετανοιεῖν, καὶ τὰς τῶν πλημμεληματων ὁμολογίας ποιεῖσθαι σαφῶς.*

[3] *Μόνον ὁμολογοῦντες τὰς ἁμαρτίας κατοικτείροντος Θεοῦ δικαιούμεθα.*

wealthy, and men conscious of their crimes and enormities, not only will not condescend to redeem what they have been guilty of by confession and satisfaction,[1] but not even, which is a very easy thing, by donations at least and acts of mercy." —*Ep. ad Solon. T.* x. *Galland. p.* 56.[2]

St. Prosper of Aquitain, L. C.—"*I will confess to thee, O Lord, with my whole heart* (*Ps.* cx.) Confession is not always of sins, but the praise of God is also expressed by the devotedness of confession. That sorrows—this rejoices; that shows the wound to the physician[3]—this gives thanks for health. . . . *His work is confession and magnificence* (ver. 3). The magnificence of God towards us appears in this, that, without any antecedent merits, He justifies the sinner that confesses, that *where sin aboundeth, grace may more abound*, by which (grace) that confession itself also has been excited, that so no one may be exalted within himself, but that *he that glorieth may glory in the Lord* (1 *Cor.* i.) Because both the *confession* of the sinner and the *magnificence* of justification is *the work* of the Lord."—*In Ps.* cx. *col.* 418-19. See also *In Ps.* 117, *col.* 431. *In Ps.* 142.

"The confession of sin is good, if a cure follow.[4] For what avails it to lay bare a wound, and not use the remedy." —*Ex Sentent. St. Aug. n.* ci. *col.* 557.

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[1] Exomologesi ac satisfactione . . . redimere dignantur.

[2] The following passage from Theodoret deserves notice. He says of the "Audianites": "They boast that they effect the remission of sins. For dividing the sacred books, with spurious ones, which they account secret and mystical, into two parts, they set them in order in two rows, and bid each of their followers pass between them and confess his sins; they give the absolution (remission) to those who have confessed; not appointing a time for penitence, as the laws of the Church enjoin, but of their own power effecting the remission (*εἶτα τοῖς ὡμολογηκόσιν δωροῦνται τὴν ἄφεσιν· οὐ χρόνον ὁριζόμενοι εἰς μετάνοιαν, καθὰ κελεύουσιν οἱ τῆς ἐκκλησίας θεσμοὶ, ἀλλ' ἐξουσίᾳ ποιούμενοι τὴν συγχώρησιν*). Whilst they who thus walk between the books, considering what is done as child's play, conceal their real offences, and mention certain trifling things which are mere matters to laugh at, and to mention which any one but a man as foolish as these would be ashamed."—*T.* iv. *l.* iv. *c.* x. *Hær. Fabul.*

[3] Illa medico vulnus ostendit.

[4] Bona est peccati confessio, si curatio consequatur.

"Before the mercy of God the confession of a penitent avails much. Him, the sinner, by confessing, propitiates, whom, by a denial, he does not make ignorant." [1] —*Sent. ex St. August. n.* ccxc. *col.* 577.

St. Nilus, G. C.—"To Charicius, a presbyter, who deals severely with sinners, and says, that confession suffices not for penitence." "Thou seemest to me to be utterly ignorant of the divine Scripture, in that thou payest attention to one certain portion of it, which manifests only the wrath of God, and givest no heed to the loving-kindness of God, which is diffused throughout nearly the whole Scripture; but, under the appearance of a shepherd thou dost thoroughly the work of the enemy, betraying, to the worst of spirits, the sheep through despair: unwilling to bear in mind that of the prophet Ezekiel, that *I will require the blood of him that perishes at the hand of the shepherd* (iii. 18). How, then, dost thou dare to destroy a man for whom Christ did not refuse to give His own life? How seekest thou to drown in excessive sorrow, Faustinus, after he has confessed publicly his errors with much humility?[2]—a thing which Paul the Apostle would not do. For after that acknowledgment of his sin, he rather reconciled him that had sinned, and exhorts the Corinthians to confirm a most firm and lasting love towards him. . . . Wherefore, tell not me, O man, that the Lord receives not those who have sinned by deeds, and who confess in words only; for by saying this thou art not far from the Novatians, severe indeed in words, but impure and foolish in practice; seeing that they, through excess of madness and useless pride, that we may not declare the deadly ailments of the soul, deny all kind of penitence, after our being illuminated (baptized). But thou wouldst not even have that which is made by words be received, though thou hast learned that the great Moses himself not heedlessly, but very carefully required from the high-priest

[1] Facit confitendo propitium, quem negando non facit nescium.

[2] *Δημοσίᾳ ἐξομολογηδάμενον τὰ ὁφάλματα μετὰ πολλῆς ταπεινώδεως.*

Aaron the goat for sin (*Lev.* ix.): for he signified the confession of every soul, whereby also they obtained forgiveness.[1] It is indeed truly a most excellent thing, and very befitting in a zealous (powerful) soul, that the confession be made by deeds, as by fasts and vigils, and lying on the ground, and sackcloth, and being covered with ashes, and abundant and cheerful alms, and the other fruits done in rigorous penitence: but if from oversight, or some circumstance, or debility, or much negligence, he be not possessed of the above-named helps, at least He, the Lord Jesus who died for the sins of men . . . does not cast aside, nor turn away from that confession by the lips, yea does He receive that penitence by words, as an oblation desired by Him. [He gives the examples of the publican, the thief on the cross, and of Nebuchadonosor, and adds]: Say not, therefore, ignorantly, that God receives not mere words of penitence. . . . *It is not the will of my Father that any of these little ones should perish* (*Matt.* xviii.), but thou wouldst deprive of salvation many perhaps, and great ones, through saying God receives not words alone. Thou teachest, O man, contrary to the Saviour. But where wilt thou place that which is said by the Lord in Isaias the prophet, to the sinner: *Declare thou first thy sins, that thou mayest be justified.* . . . Many things assuredly are there which done by those who have sinned seem trifling, but which produce *a great salvation* for those who repent of their sins. . . . Do not thou, therefore, O priest, make no account of, but rather embrace, and cherish *a contrite and humbled heart*, and receive, and save, not only very precious fruits of good deeds from those that have fallen, . . . but receive also the words of those who have compunction for their sins, and who with very much humility confess to thee their evil deeds."[2]—*L.* iii. *Ep.* ccxliii. *pp.* 414-17. See also *Ib. Ep.* clxxi. *p.* 381.

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[1] Ἐδήλου γὰρ τὴν ἐξομολόγησιν πάσης ψυχῆς, δι' ου καὶ τῆς συγχωρήσεως ἐτυγχάνοντο.

[2] Μετὰ πλείστης ταπεινώσεως ἐξαγορευόντων σοι τὰ κακῶς πεπραγμένα

"And for this cause does God vouchsafe the reward of justice to the man who afflicts himself by confession;[1] for He says, *Declare thou first thy sins, that thou mayest be justified.* Declare them, before that another accuses thee, that thou mayest be made just."—*L.* iv. *Ep.* vii. *p.* 466. The same text is cited for the same purpose, *Ibid. Ep.* xxi. *p.* 473.

Julianus Pomerius,[2] L. C.—"*Ch.* vii. *How great a remedy is contained in the confession of sins, and what punishment a deceitful concealment merits.*"[3]

"Add to this that sins are so hidden,—both ours to others, and those of others to us, that ofttimes a saint may be concealed amongst sinners, and a sinner obtain the reputation of a saint. . . . And what wonder if we know not of what nature are the souls of others without confession on their parts,[4] when we to-day know ourselves in such wise, as to be ignorant what we shall be to-morrow? But when any of our brethren lay open to us their sins, as they do to physicians the wounds whereby they are incommoded,[5] we ought to make it our endeavor that they attain to health as soon as possible, God being the author of it; lest they, by the cure being neglected, may continue to become worse. But the crimes of any individuals which shall have become completely manifest, whilst those guilty of the crimes would not confess them, they are, if not amended by the gentle medicine of patience, to be burnt and corrected by the fire, as it were, of holy reproof. But if even the remedy applied by one who is patiently toler-

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[1] Ἆθλον δικαιοσύνης χαρίζεται Θεὸς τῷ ἀνθρώπῳ τῷ δι' ἐξομολογήσεως αὐτὸν κατατρύχοντι.

[2] Born in Mauritania, he passed into Gaul, where he was ordained priest. He was still living in 496. His work, *De Vita Contemplativa*, is published in the edition of St. Prosper of Aquitain, Paris, 1711. That the work named is by Julian Pomerius is shown from St. Isidore, *De Script. Eccles.* c. xii.

[3] Quantum remedii habeat confessio peccatorum, et quale mereatur occultatio dolosa supplicium.

[4] Sine ipsorum confessione nescimus.

[5] Cum vero nobis fratres quilibet nostri peccata sua tanquam medicis vulnera quibus urgentur, aperiunt.

ant, and a pious reprover, prevail not with those who, after being long tolerated and wholesomely reproved will not be corrected, such ought to be cut off, like mortified parts of the body, by the knife of excommunication. . . . But they whose sins are hidden from human knowledge, neither confessed by their authors, nor made known by others, if they will not confess them, nor amend, that God whom they have as witness, they will have as avenger. And what avails it that they escape the judgment of men, seeing that if they persevere in evil, they will go into everlasting punishment. But if they become their own judges, and here exercise against themselves, as avengers of their own iniquity, the voluntary affliction of a most severe chastisement, they will exchange eternal punishment for temporal afflictions, and with tears flowing from true compunction of heart, they will extinguish the flames of the eternal fire."—*De Vita Contemplativa*, *L.* ii. *c.* viii. *p.* 30, ***in Ed. Op. S. Prosp. Paris.*** 1711.

St. Leo I., Pope, L. C.—" The manifold mercy of God has in such wise provided succor for human falls, as that the hope of eternal life should be restored not only by the grace of baptism, but also by the medicine of penitence, that they who may have violated the gifts of regeneration, may, condemning themselves by their own judgment, attain to the remission of their crimes: the succors of divine bounty being so ordered as that the pardon of God cannot be obtained save by the supplications of the priests.[1] For the mediator of God and men, the man Christ Jesus, delivered to the prelates of the Church this power,—both to assign to those who confess, the doing of penitence, and, when cleansed by a salutary satisfaction, to admit the same, through the door of reconciliation, to the communion of the sacraments. In which work the Saviour Himself unceasingly intervenes ;[2] nor is He ever absent from those

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[1] Sic divinæ bonitatis præsidiis ordinatis, ut indulgentia Dei nisi supplicationibus sacerdotum nequeat obtineri.

[2] Mediator enim . . . hanc præpositis ecclesiæ tradidit potestatem, ut et confitentibus actionem pœnitentiæ darent, et eosdem salutari satisfactione

offices which He entrusted to be done by His ministers, saying, *Behold I am with you all days even to the consummation of the world;* so that, if any thing be, by our lowliness, done in befitting order, and with a result that is matter for joy, we do not doubt but that it has been granted through the Holy Spirit.

"But should any one of those for whom we supplicate the Lord, intercepted by any obstacle soever, be cut off from the gift of present pardon; and, before attaining to the appointed remedies, end, by the lot appointed unto man, this temporal life, that which, abiding in the body, he received not, he will not be able, after being stripped of the flesh, to attain unto. Nor is it necessary for us to inquire into the merits and actions of those who have died in these circumstances; since the Lord our God, whose judgments are incomprehensible, has reserved unto His own justice that which the sacerdotal ministry could not complete,[1] willing His power to be in such wise feared, as that this fear may be of benefit to all, and that every one may dread that which has befallen certain lukewarm, or negligent individuals. For very useful and necessary is it, that the guilt of sins be, before the last day (of life) loosed by the priest's supplication.[2] But to those who, in time of need, and under the pressure of urgent danger, implore the succor (safeguard) of penitence, and speedily afterwards that of reconciliation, neither satisfaction is to be refused, nor reconciliation denied;[3] seeing that we are neither able to set limits, nor to fix seasons, for the mercy of God, with whom a true conversion has to encounter no delays of pardon; the Holy Spirit of God declaring by the prophets, *When converted thou shalt groan, then shalt thou be saved* (*Is.* xxx. 15); and elsewhere, *Declare thou*

purgatos, ad communionem sacramentorum per januam reconciliationis admitterent. Cui utique operi incessabiliter ipse Salvator intervenit.

[1] Quod sacerdotale ministerium implere non potuit, suæ justitiæ reservaverit.

[2] Multum enim utile ac necessarium ut peccatorum reatus ante ultimum diem sacerdotali supplicatione solvatur.

[3] Nec satisfactio interdicenda est, nec reconciliatio deneganda.

thine iniquities first, that thou mayest be justified. And again, *Because with the Lord there is mercy, and with Him plentiful redemption* (*Ps.* cxxix.)

"Wherefore, in dispensing the gifts of God, we ought not to be difficult, nor to disregard the tears and groans of those who accuse themselves,[1] since we believe that the very desire of being penitent is conceived of the inspiration of God; the Apostle declaring, *Lest peradventure God may give them penitence that they may recover themselves from the snares of the devil, by whom*, &c. (2 *T.* ii. 25-26). Wherefore, every Christian ought to form a judgment of his own conscience, nor put off from day to day to be converted to God, nor fix on the end of his life as the time for his satisfaction, because human weakness and ignorance limits itself dangerously to this condition, reserving itself to the uncertainty of a few hours; and, while it is in its power to merit pardon by a more full satisfaction, chooses the straights of that season wherein either the confession of the penitent, or the reconciliation by the priest, can scarcely find room.[2] But, as I have said, even to the necessities of such we are to lend our aid, in such manner that the doing of penitence and the grace of communion are not to be denied them, if, by signs, the senses yet perfect claim it, even after the voice refuses its office. But, should they be so overwhelmed by the violence of any illness, as to be unable to signify in the presence of the priest, what, but a short time before, they asked for, the testimony borne by those who stand round them ought to avail for them, that they both obtain the benefit of penitence and of reconciliation:[3] yet so that the regulation of the canons made by our fathers be observed as regards those individuals who have sinned against God by denying the faith. These things have I answered to the questions

[1] In dispensandis itaque Dei donis non debemus esse difficiles, nec accusantium se lachrymas gemitusque negligere.

[2] Et cum possit pleniore satisfactione indulgentiam promereri, illius temporis angustias eligat, quo vix inveniat spatium vel confessio pœnitentis, vel reconciliatio sacerdotis.

[3] Ut simul et pœnitentiæ et reconciliationis beneficium consequantur

put to me by your friendliness."—*T.* i. *Ep.* cviii. *Theodoro, Ep. Forojuliensi, c.* 2-5, *pp.* 1174-6.

"I ordain that, that presumptuous conduct, which, I have lately learnt, is by an unlawful usurpation, pursued by certain persons, in opposition to an apostolic regulation,[1] be by every means set aside. That is,—as regards the penitence which is applied for by the faithful, let not a written declaration of the nature of their individual sins be publicly recited; since it is sufficient that the guilt of (their) consciences be made known to (the) priests alone by a secret confession.[2] For although that fulness of faith which, through the fear of God, hesitates not so as to be ashamed before men, may seem to be laudable; yet, since the sins of all men are not of that kind that they who ask for penitence are not afraid to make them public, let so uncommendable a custom be set aside, for fear lest many be driven away from the remedies of penitence, as long as they are either ashamed, or afraid, to have their deeds, for which they may be punished by the appointments of the laws, made known to their enemies.

"For that confession suffices which is first offered to God, afterwards also to a priest, who draws nigh (or joins as) a suppliant for the sins of the penitents. For then at length will more be able to be moved unto penitence, if the conscience of him that confesses be not published to the ears of the people."[3] —*Ep.* clxviii. *Ad universos Episcopos per Campaniam, Samnium et Picenum constitutos, c.* 2, *pp.* 1430-1.

"*Who shall boast that he has his heart pure, or that he is clean from sins?* (*Prov.* xx. 9). Yet is not the attaining of purity to be despaired of, which, ever sought after, is ever re-

[1] Contra apostolicam regulam.

[2] De pœnitentia scilicet, quæ a fidelibus postulatur, ne de singulorum peccatorum genere, libello scripta professio publice recitetur, cum reatus conscientiarum sufficiat solis sacerdotibus indicari confessione secreta.

[3] Sufficit enim illa confessio, quæ primum Deo, tum etiam sacerdoti, qui pro delictis pœnitentium precator accedit. Tunc enim demum plures ad pœnitentiam poterunt provocari, si populi auribus non publicetur conscientia confitentis.

ceived; nor does that which has been purged away by confession, remain to be condemned by judgment."[1]—*T.* i. *Sermo* iv. (*De Quadrag.* xii.), *c.* i. *p.* 190. See also *T.* i. *Ep.* vii. *ad Episc. per Ital. c.* i. *p.* 624; *Sermo* xxvi. (*In Nat. Dom.* vi.), *c.* 4, *p.* 90; *Ep.* lxxxix. *p.* 1062.

Arnobius Junior, L. C.—"*Confess to the Lord, for He is good, for His mercy endureth for ever* (*Ps.* cxvii.) Though His mercy reign for ever, yet is it in this world only that confession can be of avail to penitents. For, after this world, confession will be utterly fruitless for pardon. Wherefore, while it is the time for confessing to the Lord, let us confess. For, in this world, His mercy is very ready. If thou wouldst learn that it is so, both the house of Israel, and the house of Aaron can teach thee. In all the Scriptures of the old law, thou wilt read therein, that as often as the people was turned to confession, and repented, so often did they find mercy. But if thou seemest incapable of reading, seek out men who fear God, and they will show thee how ready His mercy is for those who confess.[2] For I also *in my trouble* confessed, and *called upon the Lord*, and He heard me and enlarged me."—*Comm. in Ps.* cxvii. *p.* 305, *T.* viii. *Bibl. Max.*

St. Proclus, G. C.—See the extract given under "*Sacrifice*," from *Orat.* xiv. *in S. Pasch.*

Seventh Council of Carthage, L. C.[3]—"It has also seemed good, that if at any time a bishop declares that some individual has confessed to him alone his sin, and the individual deny (the sin), the bishop is not to account it an injury done to himself, if belief is not given to him alone."—*Can.* v. *col.* 1604, *t.* ii. *Labb.*

Gelasius I., Pope, L. C.—"There is no sin, for the remission of which the Church either does not pray, or from which it cannot, by the power given unto it from God, either absolve

[1] Nec remaneat judicio condemnandum, quod fuerit confessione purgatum.

[2] Quam confitentibus parata sit misericordia ejus.

[3] This council was held in 419.

those who cease from that sin, or loose those who are penitent,[1] it being said to her, *Whatsoever you shall loose on earth, shall be loosed in heaven*, &c."—*Tomus de Anathem. col.* 1229, *Labb. t.* iv.

Council of Trent.—"From the institution of the sacrament of penance, already explained, the universal Church has always understood, that the entire confession of sins was also instituted by our Lord; and that this confession, by divine right, is necessary for all who fall after baptism; because our Lord Jesus Christ, about to ascend from earth unto heaven, left the priests His vicars, as it were presidents and judges, to whom all mortal crimes, into which the faithful of Christ may fall, must be referred, in order that they may pronounce, according to the power of the keys, of remission or retention of sin. For it is plain, that the cause being unknown to them, the priests could not exercise this judgment, neither could they preserve equity in the enjoining of pains, if generally only, and not rather specifically, and one by one, they should have sins declared unto them."—*Sess.* xiv. *cap.* v. "If any one shall deny that sacramental confession was instituted, or that it is necessary, by divine right, to salvation; or shall say, that the practice of confessing secretly to a priest, —which practice the Catholic Church has observed from the beginning, and now observes—is foreign from the institution and command of Christ, and is a human invention; let him be anathema."—*Ibid. Can.* vi.

SATISFACTION.

PROPOSITION IX.

Though no creature can make condign satisfaction, either for the guilt *of sin, or for the* pain eternal *due to it—this*

[1] Quod data sibi divinitus potestate, desistentibus ab eodem, non possit absolvere, vel pœnitentibus relaxare.

satisfaction being proper to Christ our Saviour only—yet penitent *sinners, as members of Christ, may in some measure satisfy, by prayer, fasting, alms-deeds, and other works of piety, for the* temporal pain, *which, in the order of the Divine justice, sometimes remains due, after the* guilt *of sin and the* pain eternal *have been remitted. Such penitential works, notwithstanding, are no otherwise satisfactory, than as joined and applied to that satisfaction which Jesus made upon the cross, in virtue of which* alone *all our good works find a grateful acceptance in the sight of God.*

SCRIPTURE.

Our first parents sinned; their sin was remitted; but a grievous train of temporal punishment and death remained to be undergone; and sentence of death was passed on them, and on all their posterity, as "the wages of sin."—*Gen.* iii. *cf. Rom.* v. 12.

Numbers xiv.—"And all the children of Israel murmured against Moses and Aaron."—v. 2. "And the Lord said to Moses, How long will this people detract me? . . . I will strike them therefore with pestilence and will consume them."—11, 12. "And Moses said to the Lord, . . . Let then the strength of the Lord be magnified, as thou hast sworn, saying, The Lord is patient and full of mercy, taking away iniquity and wickedness. . . . Forgive, I beseech Thee, the sins of this people, according to the greatness of Thy mercy." "And the Lord said, I have forgiven according to thy word. But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice, shall not see the land which I swore to their fathers, neither shall any one of them that detracted me, behold it."—17-20, 22-3; *cf. Ib.* v. 28-38; *cf. Hebrews* iii. 16-19.

Numbers xx.—"And having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock?

And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank. And the Lord said to Moses and Aaron, Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land which I will give them."—10-2; *cf. Ib.* 29; and *Deut.* xxxiv. 1-5.

2 *Kings* (*Samuel*) xii.—David having sinned against Urias, the prophet Nathan reproves him on the part of God: "Thus saith the Lord God: Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them to thy neighbor. . . . And David said to Nathan, I have sinned against the Lord. And Nathan said to David: The Lord also hath taken away thy sin; thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die. . . . And David besought the Lord for the child; and David kept a fast. . . . And his servants said to him: What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive: but when the child was dead, thou didst rise up and eat bread. And he said: While the child was yet alive, I fasted and wept for him: for I said, who knoweth whether the Lord may not give him to me, and the child may live?"—11, 13, 14, 16, 21, 22.

2 *Kings* xxiv.—David having sinned by numbering the people, "his heart struck him, after the people were numbered; and David said to the Lord: I have sinned very much in what I have done; but I pray Thee, O Lord, to take away the iniquity of Thy servant, because I have done exceeding foolishly. And David arose in the morning, and the word of the Lord came to Gad the prophet, and the seer of David, saying: Go and say to David, Thus saith the Lord: I give thee thy choice of three things, choose one of them which thou wilt, that I may do it to thee. And when Gad was come to David, he told him, saying: Either seven years of

famine shall come to thee in thy land; or thou shalt flee before thine adversaries; or for three days there shall be a pestilence in thy land."—10, 13. See also v. 14-21. See also *Exod.* xxxii.; *Numb.* xii.; 3 *Kings* (1 *K.*) xiii.; *Tobias* iii. 1-4; *Job* xlii. 3-6; *Ps.* ci. 10, 11; *Prov.* iii. 12; *Daniel* iii. 28; *Jonas* iii. See how this is spoken of under the new law, *St. Matth.* xii. 42.

Coloss. i. 24.—"Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for His body, which is the Church."

Though, as has been seen, the fathers teach that baptism frees from all sin, yet if the baptized fell into grievous sin, after baptism, he was subjected to a long course of penance, the nature and terms of which were settled by what are known as the penitential canons. Those penitential satisfactions were indeed relaxed, as will be seen in the next section, on "*Indulgences*," under certain circumstances; but those very circumstances, reducible to four, are only further proofs of the rigor of the primitive church in exacting a satisfaction, proportionate, humanly speaking, to the sins committed.

THE FATHERS.

CENTURY I.

Hermas, G. C.—"But, sir, behold, they also now do penitence with all their hearts." "I know," says he, "that they do penitence with all their hearts. But dost thou therefore think that their offences, who do penitence, are immediately blotted out? No, they are not presently; but it is necessary that he who does penitence afflict his soul, and show himself humble in spirit in all his affairs, and undergo many and divers vexations; and when he shall have suffered all things which were appointed for him, then, perhaps, He that made him, and formed all things, will be moved with compassion towards him and afford him some remedy; and that so, if he shall

perceive his heart, who does penitence, pure from every evil work."—*L.* iii. *Simil.* vii. *n.* i. *Coteler. PP. Ap. t.* i.

CENTURY II.

TERTULLIAN, L. C.—See the passages quoted from this writer, under "*Confession*," especially *n.* ix. xi. given from "*De Pœnitentia.*"

"On the fast and stations, no prayer must be observed without kneeling, and the other modes of humiliation. For we are not only praying, but deprecating, and making satisfaction unto God our Lord."—*De Oratione.* From *Muratori's l.* iii. *Anecdot.*

"It is the duty of those who are about to enter upon baptism, to pray with frequent prayers, fasts, bowings of the knee, and long watchings, and with the confession of all their past sins, so as to show forth even the baptism of John: *They were baptized*, says he, *confessing their sins.* We may congratulate ourselves, if we do not publicly confess our iniquities, or our defilements. For, by the afflicting of the flesh and of the spirit, we at the same time both satisfy for things past, and build up beforehand a barrier against temptations to come."—*De Baptismo*, *n.* 20, *p.* 232. See also *De Jejuniis*, *n.* 3, *p.* 546.

"What then is the working of patience in the body? In the first place, the afflicting of the flesh, an offering propitiating the Lord by the sacrifice of humiliation, when it offers up to the Lord filthy garments with scantiness of food, being content with simple victuals, and a pure draught of water; when with this it joins fasting, when it grows familiar with ashes and sackcloth. This patience of the body commends our prayers, strengthens our entreaties for mercy; this opens the ears of Christ our God, scatters abroad His severity, draws forth His mercy. So, that king of Babylon, when, having offended God, he lived deprived of the form of a man, in filthiness and dirt, for seven years, as soon as he had offered as a sacrifice the patience of his body, he both recovered the

kingdom, and, which is more to be desired for a man, made satisfaction to God."[1]—*De Patientia, n.* 13, *p.* 147.

CENTURY III.

ORIGEN, G. C.—"The Lord is merciful and long suffering, and *wills not the death of a sinner, but that he be converted and live* (*Ezech.* xxxiii.) By being penitent, by weeping, by making satisfaction,[2] let him blot out what he has been guilty of."—*T.* ii. *Hom.* vi. *in Exod. n.* 9, *p.* 150.

"Wherefore if any one be conscious to himself that he has within him a mortal sin, and that he has not cast it off from himself, through a penitence of the fullest satisfaction,[3] let him not hope that Christ will enter into his soul."—*T.* ii. *Hom.* xii. *in Levit. n.* 3, *p.* 251.

ST. CYPRIAN, L. C.—See the extract from *Ep.* ix., given under "*Confession.*"

"Reading, therefore, (these sentences of Scripture) and holding this, we are of opinion that no one is to be expelled from the fruit of satisfaction,[4] and the hope of peace; since we know, according to the faith of the divine Scriptures, God Himself being the author and exhorter, that sinners are both brought back to do penitence, and that pardon and forgiveness are not denied the penitent. And, oh! mockery of a deluded brotherhood! Oh, treacherous deception of wretched mourners! Oh, ineffectual and vain tradition of heretical institution! to exhort to the penitence of satisfaction, and to take away from satisfaction its medicinal quality;[5] to say to

[1] The following occurs in the *Apology, n.* 50, *sub fine:* "Who, when he has inquired, does not join us? When he has joined us does not desire to suffer, that he may purchase (redimat) the whole grace of God; that he may gain from Him perfect forgiveness at the price (compensatione) of his own blood? For all crimes are pardoned to this work."

[2] Satisfaciendo deleat quod admissum est.

[3] Neque id (mortale peccatum) a se per pœnitentiam plenissimæ satisfactionis abjecit.

[4] A fructu satisfactionis.

[5] Hortari ad satisfactionis pœnitentiam, et subtrahere de satisfactione medicinam.

our brethren, shed tears and groan day and night; work liberally and perseveringly to wash and purge away thy sin, but after all these thou shalt die *without* the Church; whatever things pertain to peace shalt thou do, but thou shalt not receive the peace which thou seekest."—*Ep.* lii. *ad Antonianum*, *p.* 158.

"In often held council, we have, not merely by our common consent, but also with menaces, decreed, that the (lapsed) brethren should do penitence; that, to those not doing penitence none should have the rashness to grant peace. But these men, sacrilegious against God, reckless with impious rage against the priests of God, forsaking the Church, and against the Church lifting parricidal weapons, strive that they may consummate their work with the malice of the devil to prevent the divine clemency from curing within the Church the wounded; by the deceitfulness of their falsehoods they vitiate the penitence of these wretched men, that satisfaction may not be made to an angry God.[1] . . . Pains are taken that sins may not be redeemed by satisfaction and just lamentations,[2] that wounds may not be washed clean by tears."—*Ep.* lv. *ad Cornel. p.* 181. Similar expressions occur *passim* in St. Cyprian's Letters.[3]

"The harmful and poisoned persuasion of such men deals worse death than persecution. In this there still is left penitence which may make satisfaction;[4] whilst they who take away penitence for sin, shut up the way of satisfaction.[5] . . . As we have sinned greatly, let us weep greatly. To a deep

[1] Ne Deo indignanti satisfiat.

[2] Ne satisfactionibus et lamentationibus justis delicta redimantur. A similar expression occurs in the same letter, in the next page: Ne deprecationibus et satisfactionibus justis post peccata sanentur.

[3] Thus (*Ep.* xxvi. *p.* 86) we meet with the expression *satisfacientibus lacrymis:* "let them blot out their unlawful deeds with tears that make satisfaction to God." Again (*Ep.* xxix. *p.* 93): "Some of the lapsed decline to do penitence and to make satisfaction to God (Deo satisfacere)." See also *Ep.* xl. *p.* 122.

[4] Illic superest pœnitentia quæ satisfaciat.

[5] Satisfactionis viam claudunt.

wound let not a diligent and long course of medicine be wanting. Let not the penitence be less than the crime. Thinkest thou that the Lord can quickly be appeased, when thou hast with perfidious words denied Him? . . . Men must pray and entreat more earnestly, pass the day in grief, spend nights in vigils and tears, employ their whole time in sorrowing lamentations, lie stretched on the ground, prostrate themselves amongst ashes, sackcloth, and dust; after Christ's raiment lost, wish for no other clothing; after the devil's food, of choice must fast; apply themselves to just works,[1] whereby sins are purged away; give abundant alms, whereby souls are freed from death. . . . God can show indulgence; He can turn aside His sentence. To the man who is penitent, who does good works, who entreats, He can graciously give pardon: He can impute whatever, for such, martyrs may pray and priests perform. Or if any one move Him yet further by His own satisfactions,[2] if he appease His wrath, the displeasure of an angered God, by worthy supplication, He grants weapons again, wherewith the conquered may be armed; recruits and invigorates that strength, whereby faith refreshed may be quickened. The soldier will return to his warfare, will renew the fight, will challenge the enemy, by his sufferings only made stronger for the conflict. He who has thus made satisfaction to God,[3] who by penitence for what he has done, by shame for his sin, has gained for himself an increase both of virtue and faith from the very suffering which his fall occasions, heard and helped by the Lord, will give gladness to the Church which he had lately grieved, and merit not only God's pardon now,[4] but a crown also."—*De Lapsis*, *pp.* 384-6. Similar expressions are repeated in various parts of this Treatise. See one example under "*Contrition*."

[1] Justis operibus incumbere.

[2] Suis satisfactionibus moverit. [3] Deo satisfecerit.

[4] Dei veniam merebitur. In the *Anonymi Tractat. ad Novat. Galland.* *t.* iii. *p.* 376, we meet with similar language: "Whilst the way to pardon is open, let us deprecate God by complete satisfactions (plenis satisfactionibus deprecemur)."

LACTANTIUS, L. C.—"The malice of persecutors is also laid bare in this, that they think they have utterly overthrown God's religion, whom they have defiled a man; whereas there is room to make satisfaction to God,[1] and there is no worshipper of God so wicked as not, when the opportunity offers, to return to appease God,—yea, with greater devotedness."—*Div. Inst. L.* v. *c.* 13. See also the extract given under "*Confession*," from *Ibid. L.* iv. *c.* 17.

ST. GREGORY OF NYSSA, G. C.—In his canonical epistle to Letoius, this father states the rules or laws of penance, specifying the various sorts of sins, and the duration of their appropriate punishment. For fornication, the penance, varying in severity at the close of every third year, lasted nine years, and double that time for adultery. But the bishop, he says, has the liberty to moderate the penance according to the disposition of the penitent. See an abstract of this letter under "*Indulgences*."

ST. BASIL, G. C.—In the works of this father there are three letters to St. Amphilochius, Bishop of Iconium, in which are given *eighty-four* canons touching various regulations of the Church, and especially the *canonical penances* affixed to various crimes; penances extending over many years,—as *fornication*, punished with seven years, *can.* 59; *adultery*, with fifteen years of penance, *can.* 58; *apostasy*, with penance to the end of life, *can.* 73; and so, with various degrees of severity, of other crimes and offences. In the last of those canons he says: "All these things do we write, that thereby the fruits of penitence may be examined into. For we do not, after all, judge of these things by time, but we attend to the mode of penitence. If there be who are with difficulty withdrawn from their own habits, and who choose rather to serve the pleasures of the flesh, than to serve God, and who engage not

[1] Deo satisfacere liceat. Several similar expressions occur in the three previous sections.

in that life which is according to the Gospel, there is no common ground between us and such. . . . But we ought, night and day, publicly and privately to utter our testimony to them, but not to suffer ourselves to be dragged along with them into their wickedness; our prayer above all things being to gain them, and to snatch them from the snares of the wicked one; but if we cannot do this, let us study at least to save our own souls from eternal condemnation."—*Ep. Can. Tertia, Can.* 84, *T.* iii. *P.* ii. *pp.* 478-9.

St. Pacian, L. C.—"Let me now address myself to those who, under the name of penitence, confessing well and wisely their wounds, neither know what penitence is, nor what is the remedy to be applied to wounds. These are like persons who lay bare their sores and swellings, and acknowledge them to the physicians who attend them, but though instructed, neglect the prescribed application, and loath what is ordered to be taken. . . . As a consequence the evil increases, and the patient is tormented with a most grievous gangrene. What shall I do now, the priest that am required to effect a cure? It is late for such a case. Still, if you can bear the knife and the caustic, I can yet cure. Here is the prophetic knife,—*Be converted to the Lord your God, in fasting, and in weeping, and in mourning, and rend your hearts* (*Joel.* ii. 12, 13). Be not afraid, dearly beloved, of this cutting. David bore it; he lay in filthy ashes, and was disfigured by a robe of mean sackcloth. . . . I beseech you, therefore, brethren, by the faith of the Church, by my solicitude for you . . . let not shame overcome you in this work; let it not be irksome to you to make your own the seasonable remedies of salvation; to humble your minds with sorrow; to put on sackcloth; to strew yourselves with ashes; to wear yourselves with fasting and with grief; and to obtain the help of others' prayers. In proportion as you have not been sparing in punishing yourselves, in that same measure will God spare you.[1] . . . Here is my promise and pledge, that if you return to your Father by a

[1] In quantum pœnæ vestræ non pepercistis, in tantum vobis Deus parcet.

true satisfaction,[1] by going astray no more, by not adding to your former sins, by uttering also words of humility and of plaintiveness, *Father we have sinned before thee, we are not now worthy to be called thy sons* (*Luke* xv.), at once the unclean herd will leave you, and the foul husks their food. He will at once *clothe* the returning sinner with his *robe*, honor him with *a ring*, and receive him again to a father's embrace. Lo! it is He who says, *I will not the death of a sinner*, &c." —*Parœn. ad Pœnit. n.* 9, 12, *Galland. T.* vii. *pp.* 272-3.

St. Ambrose, L. C.—" For a grievous wound there needs a searching and protracted cure. A grievous crime requires a grievous satisfaction.[2] For there is no doubt that the crime is less where one voluntarily confesses, and is penitent for, his sin;[3] whereas, where one conceals his evils, is despite his will detected, and against his will is exposed publicly, there the crime is graver. That this has been thy case [he is addressing a fallen virgin] thou canst not deny."—*T.* ii. *De Lapsu Virg. n.* 37, *p.* 315.

" He that does penitence ought to offer himself for punishment, that he may be punished by the Lord here, and not reserved to everlasting torments; not to wait for, but to meet, the divine indignation."—*T.* i. *Enarr. in Ps.* xxxvii. *n.* 13, *p.* 820.

" Others too there are, who, if they abstain from the heavenly sacraments, account this penitence. Such are judges too severe upon themselves; they prescribe to themselves a punishment, but they decline the remedy; and their duty is to be grieved at their very punishment, seeing themselves robbed of the heavenly grace."—*T.* ii. *De Pœnit. L.* ii. *c.* ix. *n.* 89, *p.* 435. For the context see under " *Confession.*"

" I have more easily found those who have preserved their innocence, than those who have done penitence in a befitting

[1] Vera satisfactione redeatis.

[2] Grande scelus grandem habet necessariam satisfactionem

[3] Non est dubium levius esse crimen ubi peccatum suum ultro homo confitetur, et pœnitet.

manner. Does any one think there is a penitence there, where there is ambitious seeking after dignity, free indulgence in wine, where even the marital rights are not abandoned? The world is to be renounced; sleep less indulged in than nature demands; disturb it with groans, interrupt it with sighs, set it aside for prayers; a man must so live as to die to the uses of this life; he must deny himself, and be entirely changed."—*T.* ii. *L.* ii. *De Pœnit. c.* x. *n.* 96, *pp.* 436-7.[1]

St. Jerome, L. C.—"*Gird yourselves and lament* (*Joel* i. 13). He that is a sinner, and whom his own conscience reproves, let him *gird* himself with sackcloth, *and lament* both his own sins, and those of the people, and enter into the Church, which he had left on account of his sins, and let him lie, or sleep in sackcloth, that he may, by austerity of life, compensate for the past pleasures whereby he had offended God."[2]—*T.* vi. *Comm. in c.* i. *Joel, col.* 184. See also *Ep.* xxvii. *ad Eustoch.*

St. J. Chrysostom, G. C.—"*If we would judge ourselves, we should not be judged* (1 *Cor.* xi. 31). In order then that we may not be punished *then*, that we may not undergo chastisement *then*, let each one enter into his own conscience, and having laid bare his life, and gone through with accuracy all his transgressions, let him condemn the soul that has done those things, punish those thoughts, afflict and harrow his mind, exact punishment of himself by the most exact penitence, by tears, by confession, by fasting and alms, by continency and love, in order that, having put aside our sins by

[1] Earlier, in *t.* i. *De Cain et Abel, l.* ii. *c.* iii. *n.* 10, *p.* 210, is the following: "This seems to be expressed, if we first of all, by the sacrifice of purification, and by the mystery of baptism, wash away the defilements of our sins, and also redeem our sins (crimina redimamus) by good works, by the price of faith, and by works of mercy." For an account of two renegade monks, named Sarmatio and Barbatianus, who, having abandoned their monasteries, decried virginity, the merit of abstinence (qui dicant nullum esse abstinentiæ meritum), and of fasting, see *l.p.* lxiii. *Eccles. Vercell. n.* 7-10, *p.* 1024.

[2] Præteritas delicias vitæ austeritate compenset.

every means in our power, we may depart thither with great confidence."—*T.* i. *De Lazaro, Concio* iv. *n.* 7, *p.* 933.

"*Bring forth fruits worthy of penitence.* But how shall we bring them forth? If we do the opposite things;—as, for instance, hast thou seized with violence the goods of others? henceforth give away even thine own. Hast thou been long a fornicator? abstain even from thy own wife on certain appointed days: exercise continence. Hast thou insulted and stricken the passers by? henceforth bless them that insult thee, and do good to them that strike thee. For it suffices not for our health to have drawn out the dart only; but we must also apply remedies to the wound. Hast thou been feasted and been drunken in times past? fast and drink water."—*T.* vii. *Hom.* x. *in Matt. n.* 6, *pp.* 169-70.

"Let us not account it a grievous thing to be punished, but to sin. For even if He were not to punish us, we ought to exact punishment from ourselves, who have been so ungrateful towards our benefactor. . . . I make a declaration, strange, astonishing, and to many perhaps incredible;—it will, to one that has enkindled His wrath that so loved him, be a greater consolation, if he have sense, and love the Lord, to be punished than not to be punished. . . . Let us then, when we sin against Him whom we ought not to offend, exact punishment from ourselves. . . . If any love Christ as He ought to be loved—he understands what I say,—how, even though He have pardoned him, He will not endure not to be punished; laboring indeed under the greatest punishment in that he has angered Him. And I know well that I may be saying things incredible to the many, but nevertheless it is as I have said. If, then, we love Christ as we ought, we shall punish ourselves when we have sinned."—*T.* x. *Hom.* xii. *in Ep.* ii. *ad Cor. n.* 3, 4, *pp.* 609-10.

St. Innocent I., Pope, L. C.—"'But,' you say, 'the true and just benediction of a lawful priest takes away every defect incurred from an unlawful one.' If this be so, . . . let penitence no longer hold its place, seeing that ordination is able to

effect what a long satisfaction has been wont to accomplish "[1] —*Ep.* xvii. *ad Rufum et Socios, n.* 8, *p.* 577, *T.* viii. *Galland.* See also the extract from his *Ep. ad Decent.* given under "*Confession.*"

CENTURY V.

St. Augustine, L. C.—"Implore mercy, but lose not sight of justice; it is mercy to pardon the sinner, justice to punish the sin. What, then? Dost thou seek for mercy, and shall sin remain unpunished? Let David answer, let the lapsed answer, let them answer with David, that they may deserve mercy like David, and let them say: 'No, Lord, my sin shall not be unpunished; I know His justice, whose mercy I seek; it shall not be unpunished, but therefore do I seek that Thou punish me not, because I punish my own sin;[2] therefore do I ask Thee to forgive, because I forget not.'"—*T.* iv. *in Ps.* l, *n.* 7, *col.* 661.

"*A sacrifice to God is a contrite spirit; a contrite and humble heart God does not despise.* Not only, therefore, did he offer up with devotion, but also, by saying this, he shows what ought to be offered. For it is not enough to reform our manners, and to withdraw from evil deeds, if we do not, for those things which have been done, satisfy God by the sorrow of penitence, by the grieving of humility, by the sacrifice of a contrite heart, alms co-operating."[3]—*T.* v. *Serm.* eccli. *n.* 12, *col.* 2019. See also the extract given, from the same place, under "*Sacrament of Penance.*"

"Care must indeed be taken that no one fancy that those infamous crimes,—which are such that they who do such things shall not possess the kingdom of God,—may be daily committed, and daily redeemed by alms. For the life must be reformed, and God must be propitiated by alms for past sins;[4] not bought over, in a kind of way, for this end that a

[1] Quod longa satisfactio præstare consuevit.

[2] Quia ego peccatum meum punio.

[3] Nisi etiam de his quæ facta sunt satisfiat Deo per pœnitentiæ dolorem . . . cooperantibus eleemosynis.

[4] Per eleemosynas de peccatis præteritis et propitiandus Deus.

man may always have license to commit them with impunity. For, *To no one has He given license to sin* (*Eccli.* xv.), although He may, in His mercy, if a congruous satisfaction be not neglected,[1] blot out sins already committed. But, as regards daily, momentary, light sins, without which this life is not passed, the daily prayer of the faithful satisfies.[2] It is for those who have already been regenerated, to such a Father, by water and the spirit to say: *Our Father who art in heaven.* This prayer utterly blots out the smallest, and the daily sins." —*T.* vi. *Enchirid. de Fide*, &c. *n.* 19 (*al.* 70-71), *col.* 382-3. See also the extract from *Ibid. n.* 17, given under "*Contrition*," and from *T.* v. *Serm.* cccli. given under "*Confession.*"

St. Cyril of Alexandria, G. C.—See the extract, given under "*Contrition.*"

Salvian, L. C.—See the extract, given under "*Confession*," from *Ep. ad Solon.*

St. Leo I., Pope, L. C.—"In hell there is no amendment, neither is there granted the remedy of satisfaction, where there no longer remains any operation of the will,[3] the prophet David saying, *For there is no one in death that is mindful of Thee, and who shall confess to Thee in hell?* (*Ps.* vi.)"—*T.* i. *Serm.* xxxv. (*In Epiph. Solemn.* v.), *c.* 4, *p.* 131. See the extract, given under "*Confession*," from *Ep.* cviii. *Theod. Ep. Forojuliens.*

"As for those Christians who are said to have defiled themselves amongst those by whom they were made captives, by meats offered to idols, this have we thought ought to be our answer to the consultation of your friendliness, that they be purified by the satisfaction of penitence,[4] which is to be weighed not so much by length of time, as by compunction of heart."—*Ep.* clix. *ad Nicetam Ep. Aquilejensem*, *n.* 5, *p.* 1332.

[1] Si non satisfactio congrua negligatur.

[2] Quotidiana fidelium oratio satisfacit.

[3] Nec datur remedium satisfactionis, ubi jam non superest actio voluntatis.

[4] Ut pœnitentiæ satisfactione purgentur.

"It is foreign from the practice of the Church, that persons consecrated to the priestly honor, or to the rank of deacons, should, for any crime of others, receive the remedy of penitence by the imposition of hands: which without doubt has come down from an apostolical tradition, according as it is written, *If the priest sin, who shall pray for him?* (1 *Kings* ii. 25). Wherefore, by such persons, in order to merit the mercy of God, a private retreat is to be desired (or sought), where satisfaction, if it be adequate, may be also profitable to them."[1]—*Ep.* clxvii. *ad Rusticum Ep. Narbon. Inquisitio* ii. *p.* 1421.

St. Peter Chysologus, L. C.—See the extract, from *Serm.* clxvii., given under "*Contrition.*"

COUNCIL OF TRENT.

"In regard to satisfaction . . . the holy synod declares, that it is wholly false, and foreign from the word of God, that the guilt of sin is *never* remitted by God, without the whole punishment being also pardoned. For clear and illustrious examples are found in the sacred writings, whereby, besides divine tradition, this error is most manifestly evinced. And truly the nature of divine justice seems to demand, that they who, through ignorance, have sinned before baptism, should be received into favor in a different manner from those who, having been once freed from the servitude of sin and of the devil, and having received the gift of the Holy Ghost, have not feared, knowingly to violate the temple of God, and to grieve the Holy Spirit. And it befits the divine clemency that sins be not pardoned without any satisfaction, so that taking occasion from thence, thinking sin less grievous, *and offering an affront* to the Holy Ghost, we should fall into more grievous crimes, *treasuring up wrath against the day of wrath.* For doubtless, these satisfactory punishments greatly recall from sin, and check as it were with a bridle, and make

[1] Privata est expetenda secessio, ubi illis satisfactio, si fuerit digna, sit etiam fructuosa.

penitents more vigilant and cautious for the future; and by acts of the opposite virtues they remove evil habits, acquired by living ill. Add to these things, that, while we thus, by making satisfaction, suffer for our sins, we are made conformable to Jesus Christ, who satisfied for our sins, from whom all our sufficiency is; having also thereby a most sure pledge, that *if we suffer with Him we shall also be glorified with Him* (*Rom.* viii. 17). But the satisfaction which we make for our sins, is not so ours, that it be not through Jesus Christ: for we who can do nothing of ourselves, as of ourselves, can do all things, He co-operating who strengthens us. Thus man has not wherein to glory; but all our glorying is in Christ; in whom we live; in whom we merit; in whom we satisfy, bringing forth fruit worthy of penitence. Which fruits have efficacy from Him; by Him are offered to the Father; and through Him are accepted by the Father. It is, therefore, the duty of the priest of the Lord, as far as the spirit of prudence shall suggest, weighing the character of sins and the ability of the sinner, to enjoin salutary and suitable satisfactions; lest, if haply they connive at sins, and act too indulgently with penitents by imposing the slightest works for the most grievous crimes, they may be made partakers of others' sins. Let them ever keep before their eyes, that the satisfaction which they impose, be not only for the preservation of a new life, and the medicine of infirmity, but also for the avenging and punishment of past sins."—*Sess.* xiv. *c.* viii.

INDULGENCES.

PROPOSITION X.

The guilt of sin or pain eternal due to it, is not remitted by that dispensation of mercy, which in the Catholic Church is called an Indulgence; but such temporal punishment ***only, as***

in the order of Divine justice, may remain due after the guilt has been remitted.

SCRIPTURE.

Matt. xvi. 19.—"Whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." See also *Ib.* xviii. 18.

1 *Cor.* v. 3-5.—St. Paul says of the incestuous Corinthian; "I, indeed, absent in body, but present in spirit, have already judged, as though I were present, him that hath so done; in the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus; to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ."

2 *Cor.* xi. 4-10.—"For out of much affliction and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful; but that you might know the charity I have more abundantly towards you. And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all. To him that is such a one, this rebuke is sufficient, that is given by many: so that contrariwise you should rather pardon and comfort him, lest perhaps such an one be swallowed up with overmuch sorrow. For which cause I beseech you, that you would confirm your charity towards him. For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things. And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ."

THE FATHERS.

There were four circumstances, especially, under which the satisfactions, spoken of in the preceding section, were—so far

as those satisfactions were penitential chastisements imposed, or regulated, by the Church—mitigated, or removed altogether. Those mitigations, or indulgences, were the following:—In case of approaching death the penitent was reconciled, and admitted to communion, but, in the event of recovery, he, as a general rule, was again subjected to the appointed course of penance; in danger of impending persecution; at the solicitation of the confessors, or martyrs; and finally in consideration of the remarkable and exceeding sorrow felt and exhibited by the penitent. The following extracts will illustrate the above statement.

CENTURY II.

TERTULLIAN, L. C.—"Let not the devil so prosper in his own kingdom, as to set you at variance, but let him find you guarded and armed with concord, because your peace is war against him, which peace some not finding in the Church, have been wont to entreat of the martyrs in prison."—*Ad Martyr. n.* 1, *p.* 137.[1]

CENTURY III.

ST. CYPRIAN, L. C.—"Since I am informed that some (of the lapsed) are urgent with you (the martyrs and confessors)

[1] When become a Montanist, Tertullian inveighs, with a violence of language that has scarcely been exceeded in later days, against this practice of the Catholic Church: "At *tu* jam *in martyras* tuos *effundis hanc potestatem*, ut quisquis ex consensione vincula induit adhuc mollia in novo custodiæ nomine, statim ambiunt mœchia, statim adeunt fornicatores, jam preces circumsonant, jam lachrymæ circumstagnant maculati cujusque, nec ulli magis aditum carceris redimunt, quam qui ecclesiam perdiderunt. Violantur viri, ac fœminæ in tenebris plane ex usu libidinum notis, et pacem ab his quærunt, qui de sua periclitantur. Alii ad metalla confugiunt, et communicatores revertuntur, ubi jam aliud martyrium necessarium est delictis post martyrium novis. Quis enim in terris et in carne sine culpa? Quis martyr seculi incola, denariis supplex, medico obnoxius et funeratori? Puta nunc sub gladio jam capite librato; puta in patibulo jam corpore expanso; puta in stipite jam leone concesso; puta in axe jam incendio adstructo, in ipsa dico securitate et possessione martyrii, *quis permittit homini donare, quæ Deo reservanda sunt.* . . . Sufficiat martyri *propria delicta purgasse. Ingrati* vel *superbi est in alios quoque spargere,* quod pro magno fuerat consecutus. *Quis alienam mortem sua solvit, nisi solus Dei filius?*" —*De Pudicitia, vers. fin.*

beyond all decency, and that your modesty suffers violence, I beseech you, with all possible earnestness, that mindful of the Gospel, and considering what, and what kind of concessions the martyrs, your predecessors, in times past made; how anxious they were in all cases; you would also anxiously and cautiously weigh the requests of your petitioners; that, as the Lord's friends, and hereafter to judge with Him, you would look into the conduct and works and merits of each; and examine also the kind and quality of their offences, lest if any thing should have been rashly and unworthily either promised by you, or executed by us, our Church should begin to be ashamed even before the very Gentiles. For we are frequently visited and rebuked and admonished that the commandments of the Lord be kept uncorrupted and inviolate. And I know that there is not wanting to you also the Divine reproof, instructing very many of you in what pertains to the discipline of the Church. All this may be effected, if, with a decent regard to religion, you would restrain the petitions made unto you, so that they be not easily granted, discovering and checking those who, being respecters of persons, either make personal obligations by means of your favors, or make a market of an illicit traffic. . . . And this, too, you ought to make accord with your own carefulness, and to correct, to designate that is, by name those for whom you desire peace to be granted. For I hear that tickets[1] have been made for some in this form—'Let such a one with his friends be admitted to communion:' a thing never before in any instance done by martyrs, so that an uncertain and blind petition may hereafter load us with odium. For it leaves a wide opening when it is said 'such a one with his friends;' and twenty, and thirty, and more, may be presented to us, and be asserted to be the relatives and neighbors and freemen and domestics of him who receives the ticket. And therefore I entreat you to specify by name in your tickets, persons whom you yourselves see and know, whose penitence you behold approaching very near to satis-

[1] Libellos.

faction,[1] and in this way send letters to us consistent with faith and discipline."—*Ep.* x. *ad Martyr. et Confess. pp.* 51-4.

"I suffer and condole with you on account of our brethren who have lapsed and fallen prostrate under the assault of persecution, and have torn away part of our bowels with them, and have inflicted a pain equal to that of their own wounds, which the divine mercy is, however, able to heal. But I think there should be no haste; that nothing should be done incautiously and hurriedly; lest, whilst reconciliation is indiscreetly granted, the divine indignation be the more grievously excited. The blessed martyrs have written to me concerning some individuals, requesting that their desires may be considered. When the Lord shall have first given peace to all, and we shall have begun to return to the Church, then each of these cases shall be examined into, in your presence, and aided by your judgment."—*Ep.* xi. *ad Plebem, p.* 54.

"Since I find that it will not yet be in my power to come amongst you, and the summer season which is troubled with continued and grievous sicknesses has begun, I think that the cases of our brethren ought to be met, so that they who have received tickets from the martyrs, and who may be helped by their privilege with God,[2] if they are seized with any ailment, or danger of sickness, may, without waiting for my presence, make confession (exomologesis) of their sin before any priest whatever, or, if a priest shall not be found, and the danger of death is imminent, even before a deacon, that, the hands having been laid upon them unto penitence, they may go to the Lord with that peace which the martyrs, by their letters unto us, have desired might be granted."—*Ep.* xii. *ad Clerum, p.*55. See a similar letter, xiii. *ad Clerum, p.* 58.

"Whereas our Lord has said that the nations are to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, and that past sins are remitted in baptism, this Lucianus, ignorant of the commandment and of the law, orders

[1] Quorum pœnitentiam satisfactioni proximam conspicitis.

[2] Prærogativa eorum apud Deum adjuvari possunt.

peace to be granted and sins to be forgiven in the name of Paulus (one of the martyrs); and this he says was given him in charge by the said Paulus, as you will observe in his letter to Celerinus. Wherein he considered not, that not martyrs make the Gospel, but by the Gospel are martyrs made."—*Ep.* xxii. *ad Cler. Romæ, p.* 78.

"If they (the lapsed) believe that they have from another source the prerogative [1] of communion, let them try to compare it with the Gospel, that so at length it may be firm and valid, if it be not at variance with the Gospel law. But how can that give Gospel communion which seems to be ordained in opposition to Gospel truth? For since every prerogative then only tends to the privilege of indulgence,[2] on condition that it be not at variance with his will with whom it seeketh association; in as much as this (pleaded prerogative) is at variance with his will with whom it seeketh association, it must needs lose the indulgence and privilege of the association. . . . If the martyrs thought that peace ought to be granted to these men, why did not they themselves grant it? Why did they think that these men, as they themselves admit, ought to be referred to the bishops?"—*Ep.* xxx. *Presb. et Diac. Romæ, Cypriano, pp.* 94-5.

CENTURY IV.

St. Gregory of Nyssa, G. C.—"The canon law is this: that they who have defiled themselves by fornication shall be utterly *cast forth from prayer* during three years; be allowed to be *hearers*[3] only for three further years. But, in favor of those who with special zeal avail themselves of the (time of) *conversion*,[4] and in their lives exhibit a return to what is good, it is in his power, who has the regulation of the dispensation

[1] Prærogativa, a term of Roman law, implying a privilege, and sometimes pardon from a higher court.

[2] Nam cum omnis prærogativa ita demum ad indulgentiæ privilegium spectet.

[3] *Τῆς ἀκροάσεως.*

[4] *Ἐν τῇ ἐπιστροφῇ ὑποπιπτόντων.*

of the Church for a beneficial end,[1] to shorten the period of *hearing*, and to introduce such men earlier to the (state of) *conversion*,[2] and further to lessen this period also, and to bestow *communion* earlier, according as, from his own judgment, he comes to a decision respecting the state of the person under cure."—*T.* ii. *Ep. Can. ad S. Letoium, p.* 119. See also *Ibid. p.* 116, on the penance assigned to different kinds of apostasy. As regards involuntary homicide, he gives the same penitential canon as in the above extract, and concludes this part of the canon law as follows: "But if any one not having completed the time fixed by the canons (be about to) depart this life, the clemency of the fathers ordains that he partake of the sacraments, and that he be not dismissed without the viaticum,[3] to this last and long journey. But if, after having partaken of the sacrament (sanctification),[4] he be restored to life, he must abide the appointed time."—*Ib. p.* 121.

St. Basil, G. C.—See Canon lxxiv. given under "*Confession*," from his *Epist.* 1 *Can.*

St. Innocent, Pope, L. C.—See the remarkable extract given from *Ep. ad Decent.* under "*Confession.*"

Council of Ancyra, G. C.—"As regards deacons who have sacrificed (to idols), and have afterwards entered into the conflict, (it is decreed) that they shall indeed have their other honor, but shall cease from all their sacred service, but the bringing in (or offering) the bread or cup, or making the proclamations. If, however, some of the bishops should perceive in them a certain trouble (of mind), and humility of meekness, and should wish to grant them something more, or to take something more from them, with them be the authority."—*Can.* ii. *col.* 1456-7, *Labb. t.* i.

"Such persons as have come with a mourning dress, and falling down have eaten, weeping throughout the whole entertainment (before the idols), if they have completed a period

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[1] Ἔξεστι τῷ οἰκονομοῦντι πρὸς τὸ συμφέρον τὴν ἐκκλησιαστικὴν οἰκονομίαν.

[2] Εἰς ἐπιστροφήν. [3] Τοῦ ἐφοδίου. [4] Τοῦ ἁγιάσματος.

of three years' prostration, let them be received without the oblation. But if they have not eaten, let them, after having been prostrators during two years, communicate in the third without the oblation, in order that they may receive full communion (the perfection)[1] in the fourth year. But the bishops have the power, having considered the manner of their conversion, to deal indulgently with them,[2] or to add a longer period. But, above all things, let their previous as well as their subsequent life be inquired into, and so let the indulgence be measured out."[3]—*Ib. Can.* v.

In the next canon, six years of penance, varying in severity at the close of the third and fifth year, are decreed against those who had yielded easily during the time of persecution; but it is added: "If, however, any danger or expectation of death arise from sickness, or some other cause, they are to be received, but under limitation."[4]—*Can.* vi. See also similar passages in *Can.* vii. ix. xvi.

Council of Nicæa, G. C.—"Concerning those who have fallen away without necessity, or without the taking away of their goods, or without being in danger, or something of this kind, as happened under the tyranny of Licinius, it hath seemed good to the synod, though they are unworthy of indulgence,[5] that nevertheless they be dealt with mercifully. As many therefore as truly repent, shall pass three years amongst the hearers as believers, and during seven years they shall be prostrators, and during two years they shall communicate with the people in prayers without the oblation."—*Can.* xi. *col.* 33, *t.* ii. *Labbe.*

"Those who have been called by grace, and have at first shown their zeal, and laid aside their girdles, but after this have run as dogs to their own vomit . . . these are to be prostrators during ten years, after their three years of being hearers. But, in all these persons, it is proper to examine the

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[1] *Τὸ τέλειον.*

[2] *Φιλανθρωπεύεσθαι.*

[3] *Οὕτως ἡ φιλανθρωπία ἐπιμετρείσθω.*

[4] *Τούτους ἐπὶ ὅρῳ δεχθῆναι.*

[5] *Φιλανθρωπίας.*

purpose and appearance of their penitence; for as many as, in fear, and tears, and patience, and good works, manifest their conversion in deed, and not in appearance (only), these having completed the appointed time as hearers, may deservedly communicate in the prayers; together with authority to the bishop to determine something yet more indulgent[1] respecting them. But as many as have borne (their sentence) indifferently, and think the form of entering into the Church sufficient for their conversion, must complete the whole time."—*Ib. Can.* xii.

"Concerning those who are departing, the old and canonical law[2] must be observed now also, that if any one is departing he is not to be deprived of the last and most necessary viaticum.[3] But if, after having been given over, and having again received the communion, he is again numbered amongst the living, let him be with those who communicate in prayer only. But generally, and as regards every one whatsoever who is departing, and who begs to partake of the eucharist, let the bishop, after examination, impart it."—*Ib. Can.* xiii.

"Council of Orange, L. C.—"It has seemed good that they who depart from the body, after having received penitence, have communion granted them without the reconciliatory laying on of hands; for this, according to the decisions of the fathers, is sufficient for the consolation of one that is dying. But should such persons survive, let them stand in the order of penitents; and, after having shown the necessary fruits of penitence, let them, with the reconciliatory laying on of hands, partake of a lawful communion."—*Can.* iii. *col.* 1448, *t.* iii. *Labbe.*

Fourth Council of Carthage, L. C.—"On one that implores penitence, let the priest enjoin the laws of penitence, without distinction of persons. Let the more negligent penitents be received less speedily. If one that asks for penitence in sickness, happen, while the priest who has been summoned

[1] *Τὴ φιλανθρωπότερόν.* [2] *Παλαιὸς καὶ κανονικὸς νόμος.*
[3] *Ἐφοδίου.*

is coming unto him, to be deprived of speech in his illness, or afflicted with frenzy, let those who have heard him give their testimony, and let him receive penitence. And if it be thought that he is about to die immediately, let him be reconciled by the imposition of hands, and let the eucharist be infused into his mouth.[1] If he should survive, let him be admonished by the afore-named witnesses, that his petition was complied with, and be subjected to the appointed laws of penitence, as long as it shall seem good to the priest who gave the penitence. Let penitents who are laboring under illness receive the viaticum. But penitents who have received the viaticum of the eucharist[2] during illness, are not, if they survive, to consider themselves absolved without the imposition of hands."—*Can.* lxxiv-lxxviii. *col.* 1205-6, *t.* ii. *Labbe.*

Council of Trent.—"Whereas the power of granting indulgences was given to the Church by Christ; and she has exercised that power, delivered unto her of God, even from the most ancient times; the holy and sacred synod teaches and commands that the use of indulgences, exceedingly salutary to the Christian people, and approved of by the authority of sacred councils, is to be retained in the Church; and she anathematizes those, who either assert that they are useless, or who deny that the power of granting them is in the Church: yet does (the synod) desire moderation in granting them, agreeably to the ancient and approved practice of the Church; lest, by excessive facility, ecclesiastical discipline be enervated." [The council then proceeds to decree the suppression of such abuses as might have crept into the practice of granting or using indulgences, whether arising from sordid motives or from any other source.] *Sess.* xxv. *De Indulg.*

[1] Infundatur ori ejus eucharistia.

[2] Viaticum eucharistiæ.

PURGATORY.

PROPOSITION XI.

Catholics hold that there is a purgatory, that is to say, a place or state, where souls departing this life, with remission of their sins, as to the guilt or eternal pain, but yet liable to some temporal punishment (of which we have just spoken), still remaining due; or not perfectly freed from the blemish of some defects which we call venial sins; are purged before their admittance into heaven, where nothing that is defiled can enter.

PRAYERS FOR THE DEAD.

PROPOSITION XII.

We also believe that such souls so detained in purgatory, being the living members of Christ Jesus, are relieved by the prayers and suffrages of their fellow-members here on earth. But where this place be; of what nature or quality the pains be; how long souls may be there detained; in what manner the suffrages made in their behalf be applied, whether by way of satisfaction, intercession, &c., are questions superfluous and impertinent as to faith.

SCRIPTURE.

See the texts given under "*Satisfaction*," showing that after the guilt and eternal punishment of sin are remitted, there may remain a temporal punishment to be endured.

2 *Macch.* xii. 39-46.—"And the day following Judas came with his company to take away the bodies of them that were slain, and to bury them with their kinsmen in the sepulchres

of their fathers. And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews; so that all plainly saw that for this cause they were slain. Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden. And so betaking themselves to prayers, they besought Him that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened because of the sins of those that were slain, and making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. [For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.] And because he considered that they who have fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." [1]

It may be of advantage to deviate from the method hitherto followed in citing the Scripture from the consecutive books, and to classify, on this subject, the scattered notices of holy writ.

1. Distinction of sins and of their punishment.

St. Matt. v. 22.—"I say to you, that whosoever is angry with his brother shall be in danger of *the judgment*. And whosoever shall say to his brother, Raca, shall be in danger of the *council*. And whosoever shall say, Thou fool, shall be in danger of *hell fire*." . . . *Ib.* 25, 26.—"Be at agreement with

[1] This passage is historical testimony of the belief and practice of the Jewish church, even though the inspiration of the work may not be admitted. It imposes also an obligation on the reader of the New Testament, that, in considering our Saviour's words, and those of the Apostles, he reflect what would be the impression produced by those words, not on persons ignorant of or disbelieving the doctrine contained in the texts cited (from Machabees), but on men brought up in the faith and practice which those texts embody.

thine adversary betimes, whilst thou art in the way; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into *prison. Amen I say to thee, thou shalt not go out thence till thou repay the last farthing.*"

St. Luke xii. 40, 43-48.—"Be you then also ready, for at what hour you think not, the Son of man will come. . . . Blessed is that servant, whom when his lord shall come he shall find so doing. Verily I say to you, *He will set him over all that he possesseth.* But if that servant shall say in his heart, My lord is long a-coming; and shall begin to strike the men-servants and maid-servants, and to eat and to drink, and be drunk; the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, *and shall appoint him his portion with unbelievers.* And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, *shall be beaten with many stripes;* but he that knew not, and did things worthy of stripes, *shall be beaten with few stripes.*

1 *St. John* vi. 16, 17.—"He that knoweth his brother to sin *a sin which is not to death*, let him ask, and *life* shall be given him *who sinneth not to death. There is a sin unto death; for that I say not that any man ask.* All iniquity is sin. And there is a sin unto death." See also *St. Matt.* vii. 3; xii. 36; xxiii. 23; xvi. 27, compared with *Apoc.* xxi. 27, and 1 *John* i. 8.

2. Sins to be forgiven in the next world.

St. Matt. xii. 31-2.—"Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, *it shall not be forgiven him neither in this world nor in the world to come.*" See also *St. Matt.* v. 26, and compare 2 *Maccab.* xii. 44-6.

1 *Cor.* iii. 8-15.—"Every man shall receive his own reward according to his own labor. For we are God's coadjutors:

you are God's husbandry ; you are God's building. According to the grace of God that is given to me, as a wise architect I have laid the foundation : and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation no man can lay but that which is laid, which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble : every man's work shall be manifest : for *the day of the Lord* shall declare it, because it shall be revealed in fire ; and the fire shall try every man's work, of what sort it is. If any man's work *abide*, which he hath built thereupon, *he shall receive a reward.* If any man's work burn, *he shall suffer loss ;* but he himself shall be *saved, yet so as by fire.*

3. A state which is neither heaven, nor hell, spoken of.

St. Luke xxiii. 43-4.—"And he said to Jesus : Lord, remember me when Thou shalt come into Thy kingdom. And Jesus said to him : Amen I say to thee, *this day* thou shalt be with me *in paradise.*" To understand where Christ was *that day*, see *St. John* xx. 17 ; *Acts* i. 3 ; ii. 24 ; 1 *Peter* iii. 18-20. For passages which seem to suppose that the living can benefit the dead, see, besides *Macchab.* already quoted, 2 *Tim.* i. 16-18, compared with *Ib.* iv. 19 ; also 1 *Cor.* xv. 29 ; and 1 *John* v. 16-17. See also *St. Luke* xvi. 19-31.

CENTURY II.

Clement of Alexandria, G. C.—"When then we hear : *Thy faith hath saved thee*, we do not understand Him to say, that they who have believed in any way will be saved, if works have not followed : for He used this language only to Jews, who had lived according to the law, and without reproof ; to whom only faith in Christ was wanting. A man, therefore, would not be faithful with intemperance ; but even though he should depart this flesh, it is necessary for such a one to lay aside the passions, so as to be enabled to arrive at his appropriate station. For to know is more than to believe ; even as, besides being saved, to be found worthy of the highest honor,

is more than to be saved. Wherefore our faithful man, when he has, through much correction, put off the passions, passes on to the severest punishment, but which is better than his former station: bearing with him the peculiar character of penitence required for those sins which he committed after baptism. He is then punished still more; whilst he attains not yet, or not at all, to those things which he sees others partaking of. In addition to this, he is also ashamed of the offences of which he has been guilty, and these to the faithful are the greatest punishments. For the justice of God is bountiful, and His bounty just. And though at length the chastisements, (which are) for the completion of the penalty and of the purification of each, cease, they feel a very great abiding grief, that, having been found worthy of another station (fold), they are not with those who have been glorified on account of righteousness."—*Strom. L.* vi. *n.* 14, *p.* 794.[1]

"Speaking of the sacrifices consumed with fire, he says: 'But we say that the fire sanctifies not the flesh (of animals), but sinful souls; speaking not of the all-devouring fire used by the artisan, but of that discriminating fire, which pervades the soul which passes through the fire.'"[2]—*Strom. L.* vii. *n.* 6, *p.* 851. See also *Strom. L.* vii. *n.* 12, *p.* 879. And *cf. L.* iv. *n.* 24, *p.* 634.

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[1] Potter, in his notes *in loco*, acknowledges that Clement here maintains the existence of purgatorial pains to be passed through, after death, by imperfect Christians; but asserts, that this is not the purgatory taught by the Catholic Church; inasmuch as Clement speaks of *πάθη* (passions, or affections) and *ἀκρασίαν* (intemperance), which he seems to suppose we hold cannot but be, in every case, and in every stage, deadly sins. As to the extract which is next given in the text, he fancies that he has evaded its force by finding a somewhat similar doctrine in Plato, and amongst the Jews! As to the force of the word *πάθος*, we find the following in Origen's works, *T.* i. *Fragm. L.* x. *Strom. p.* 39: "Quod Græci vocant *πάθος*, nos *perturbationem* magis quam passionem interpretamus"—a comment, I suppose, by the translator, either *Rufinus* or *St. Jerome*. See also *Strom.* ii. *n.* 13, *p.* 460.

[2] *Ἁγιάζειν τὸ πῦρ . . . τὰς ἁμαρτωλοὺς ψυχὰς πῦρ . . . τὸ φρόνιμον λέγοντες, τὸ διϊκνούμενον διὰ ψυχῆς τῆς διερχομένης τὸ πῦρ.* "The necessity of this purifying discipline (for sins committed after Baptism) is such, that if it does not take place in this life, it must after death;

"This knowledge leads us to the end which is interminable and perfect: first teaching us the mode of living which will be ours agreeably to God with Gods, when we have been freed from all the chastisement and punishment, which we undergo as a saving discipline on account of our sins; after which liberation, the reward and honors are bestowed on the perfected, who have ceased from the purification, and from every other ministration, however holy it may be, and amongst the holy."—*Ibid. L.* vii. *n.* 10, *p.* 865.

TERTULLIAN, L. C.—See extracts from *De Corona*, *n.* 3 *De Exhort. Castit. n.* xi. given under "*Sacrifice.*"

"Tell me, sister, hast thou dismissed before thee thy husband in peace? Then in that peace must she needs continue with him, whom now she has no power to divorce, neither would she have married had divorce been in her power. Wherefore also does she pray for his soul, and begs for him in the interim refreshment, and in the first resurrection companionship, and offers on the anniversary days of his falling asleep (dormition).[1] For, unless she have done these things, she has truly repudiated him as far as is in her power. . . . This being the case, how shall she be free for another husband, she who is engaged with her own even for the future? [But suppose her, he continues, married to a second husband:] and thou wilt pray for thy husbands—the new one and the old.[2] Make thy choice to which thou wilt exhibit thyself an adultress. In my opinion (thou art so) to both. If thou art wise, thou wilt be silent for the dead. Let thy silence be his divorce."—*De Monogam. n.* x. *p.* 531. On prayers for the dead, see also *Adv. Marc. L.* v. *n.* x. *p.* 473.

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and is then to be effected by fire, not by a destructive, but a discriminating (*φρόνιμον*) fire pervading the soul which passes through it."—*Some Account of the Writings and Opinions of Clem. of Alex., by John Bishop of Lincoln, p.* 466, *Ed.* 1835.

[1] Enimvero et pro anima ejus orat, et refrigerium interim adpostulat ei, et in prima resurrectione consortium, et offert annuis diebus dormitionis ejus (of his death).

[2] Orabis pro maritis tuis, novo et vetere.

"Briefly, since we understand by that *prison*, which the Gospel points out, the places below (inferos), and the *last farthing* we interpret to be any small delinquency to be there expiated by a delay of resurrection, no one will doubt that the soul makes some amends in the places below, without the fulness of the resurrection by the flesh also."—*De Anima*, *n.* 58, *p.* 307.[1]

ORIGEN, G. C.[2]—"For this cause, therefore, he that is saved,

[1] Tertullian speaks of several different states, or places after death; the *Inferi*, *Abraham's Bosom*, *Paradise*, *Gehenna*, *Heaven*. The *Inferi* he describes as a vast and deep recess in the very bowels of the earth. Nobis inferi . . . in ipsis visceribus ejus (terræ) abstrusa profunditas.—*De Anim. n.* 55, *p.* 503. "The *inferi* is one thing, the *Bosom of Abraham* another."—*Adv Marci. L.* iv. *n.* 34. The distinction between these two places or states, is, though not everywhere (*Adv. Marci. L.* iii. *n.* 24), almost uniformly observed by Tertullian. The former (Inferi) is the receptacle of the wicked, until the day of judgment, where "the souls, though exiled from the flesh, are now tormented" (*De Resurr. Carnis*, *n.* 17); the latter (Abraham's bosom) is, relatively to the Inferi, where the wicked await their doom (Gehenna), far on high (eam regionem sinum dico Abrahæ, etsi non cœlestem, sublimiorem tamen inferis, interim refrigerium præbituram animabus justorum).—*Adv. Marci. L.* iv. *n.* 34. *Paradise* "is a place of heavenly pleasantness, appointed to receive the spirits of the saints" (*Apol. n.* 47), and this is reserved for the martyrs.—*De Resurr. Carn. n.* 43. From the passage given in the text, it will be seen that the soul is detained in the intermediate state, as long as there remains the slightest offence not expiated. Similar passages occur in different parts of Tertullian's writings. Thus, in the tract *De Anima*, *n.* 35: "And the judge will deliver thee to the angel who executes His will (*Angelus executionis*), and He will consign thee to the prison below, whence thou wilt not be dismissed, except after each slight sin has been compensated for by a delay of resurrection." See also *De Resurr. Carn. n.* 43; *De Orat. n.* 7. What is meant by *the delay of resurrection*, is not easy to understand. From a passage in the *Third Book against Marcion*, in which Tertullian says, that the souls of the saints are to be reunited to their bodies "later or earlier, according to their merits," it may be that he was of opinion, that during the thousand years, which he supposed would be the reign of the saints on earth, the resurrection of the bodies of the just would, during that period, take place in the order of their respective merit. *Gehenna* "is a subterranean treasure of secret fire" (*Apol. n.* 47) destined for the lost. As far as an intermediate state is concerned, a reference to the *Decret. de Purgat. Sess.* 25, of the Council of Trent, will at once show that Tertullian's opinion falls within the words of that decree.

[2] The reader who is at all familiar with Origen's writings, will know that nothing would be easier than to adduce, not four or five, but very many passages from his works, in which he teaches all that is of faith on

is *saved by fire*, that if he happen to have any thing of the nature of lead commingled with him, *that* the fire may burn and melt away, that all men may become pure gold ;[1] because the gold of the land, which the saints are to possess, is said to be pure: and as *the furnace trieth gold, so doth temptation try the just* (*Eccles.* xxvi.) All, therefore, must come to the fire—all must come to the furnace. *For the Lord sits and refines, and He shall purify the sons of Judah* (*Mal.* iii.) But, also, when we shall have come to that place, if one shall have brought many good works, and some little iniquity, that little is melted away and purified in the fire like lead, and all remains pure gold. And if one have carried thither more lead, he suffers the fire more, that he may be the more refined, in order that, although there may be but some little gold, that residue may still be pure. But if any one should come thither all lead, that will be done with him which is written : *He shall be swallowed down into the deep, like lead into the mighty waters* (*Exod.* xv.)"—*T.* ii. *Hom.* vi. *in Exod. n.* 4, *p.* 148. See also *T.* ii. *Hom.* xiv. *in Levit. p.* 259.

"It is a time of war for us in this world ; the battle is against Madianites, whether against the vices of the flesh, or against adverse powers. The choir of angels looks on us ;

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the doctrine of purgatory—a temporary state, that is, in which souls therein detained are purified and fitted for heaven. But he will also know that, whilst this doctrine is uniformly attested by Origen, he has engrafted on it various, and often not consistent, opinions of his own. An attempt is made to represent his system in the text. It seems to be as follows:—1st. Every soul, on departing this life, instead of entering at once into heaven, has to be tried by fire. (Though elsewhere he seems to exempt souls perfectly pure. See *l.* vii. *Contr. Cels. n.* 29, *p.* 714.) 2. The souls of such as Peter and Paul "pass through the fire" without impediment or delay. 3. The souls of others do not pass through the fire at once, but are detained there for a longer or shorter period, according to their deserts; some delayed for "a short time," others for "ages." 4. But whatsoever be the length of that delay, it at last comes to an end, in the case of all the baptized, *provided they have not abjured their faith by apostasy.* Thus, as regards the baptized, he seems to deny that there is a hell, and establishes in their regard a kind of universal purgatory.

[1] Qui salvus fit, per ignem salvus fit, ut si quid forte de specie plumbi habuerit admixtum, id ignis decoquat, et resolvat, ut efficiantur omnes aurum purum.

the heavenly powers hang over us in holy expectation, when and how we shall return from the conflict; what spoils each of us shall bring back; and they gaze with deeper curiosity, and examine with greater anxiety which of us bears thence most *gold*, and which shows the greatest weight of *silver*, or which returns bearing *precious stones*. They inquire, too, who brings back brass or iron, or lead; or even if there be such as bring *a vessel of wood*, or *of clay*, or anything of the kind needful *for the service of a great house*. For, *in a great house, there are not only vessels of gold and of silver, but also of wood and of earth* (1 *Tim.* ii.) There is, therefore, diligent inquiry when we depart thither, what each one of us carries away with him; and according to what he has brought away, according as his labor is proved by the contemplation of his spoils, even so will be the excellence (merit) of the *mansion* assigned to him. But all these things are tried, some by fire,[1] some by water. *For the fire shall try every man's work of what sort it is* (1 *Cor.* iii.) Therefore it is said: *This is the ordinance of the law which the Lord hath commanded Moses. Gold, and silver, and brass, and iron, and lead, and tin, and all that passeth through fire, drag through fire, and it shall be purified. But they shall also be purified in the water of purification* (*Numb.* xxxi. 21-23). Seest thou that every one that shall go forth from the battle of this life needs purification.[2] And if this be so—if I may ven ture to make an assertion after the authority of divine Scripture —each one that departs this life cannot be pure. . . . We all, therefore, need purification, yea, purifications. For many and diverse are the purifications that await us. But these things are mystical and ineffable; for who shall be able to tell us what are the purifications prepared for Paul, or Peter, or such as they?"—*T.* ii. *Hom.* xxv. *in Numb. pp.* 368-9.

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[1] That Origen, with the Greek church generally, did not admit a *material* fire in purgatory, see *l.* iv. *Contr. Cels.*

[2] Vides quomodo purificatione indiget omnis qui exierit de prælio vitæ hujus.

"But we have said that there is a type of the Exodus from Egypt, when the soul leaves the darkness of this world, and the blindness of this corporeal nature, and is translated to another world, which is pointed out either as Abraham's bosom, as in Lazarus, or as Paradise, in the thief that believed on the cross; or also if there be known unto God other places, or other *mansions*, through which the soul, that believes in God, passing and coming even to that river that gladdens the city of God, may within it receive *the portion of inheritance* promised to the fathers."—*Ibid. Hom.* xxvi. *in Numb. p.* 372.

"There are other sins, which, when we commit them in ignorance, there is, I believe, decreed and prepared for us, by the command of God, a place where we must dwell for a certain time."—*Ib. Hom.* xxviii. *in Numb. n.* 2, *p.* 385.

"*The wicked have drawn out the sword* (*Ps.* xxxvi. 14). If we make sin die within us, so as that we never, either by thought, word, or deed, *draw out the sword* of sin, we shall not need the punishment of the *eternal fire*, nor be condemned to *outer darkness*, nor undergo the punishments which hang over sinners. But if we, in this life, despise the warning words of the divine Scripture, and will not be cured and corrected by its reproofs, certain it is that there awaits us that fire which has been prepared for sinners; and we shall come unto the fire in which, *the fire shall try every man's work of what sort it is.* And, as I think, we must all come unto that fire. Though a man be a Paul, or a Peter, still he comes to that fire. But such men hear: *Though thou pass through fire, the flame shall not burn thee* (*Is.* xliii.) Whilst if thou be a sinner like myself, he shall come indeed to that fire as Peter and Paul, but not as Peter and Paul shall he pass through it." —*T.* ii. *Hom.* iii. *in Ps. n.* 1, *pp.* 663-4.

"Wherefore Jesus baptizes—perhaps I now attain to the meaning—*in the Holy Ghost and in fire.* Not that He baptizes the same person *in the Holy Ghost and in fire;* but the saintly *in the Holy Ghost*, and him, who, after believing, after having had vouchsafed to him the Holy Ghost, has again

fallen into sin, He washes in fire.[1] . . . So, God is a *consuming fire;* and God is *light;* a consuming fire to sinners; a light to the just and holy. And *Bleseed is he that hath a part in the first resurrection* (*Apoc.* xx.), he that hath preserved the baptism of the Holy Ghost. Who is he that is reserved for the second resurrection? He that needs baptism when he comes to that fire; and the *fire tries* him, and finds *the wood, hay, and stubble*, that it may thoroughly burn them." —*T.* iii. *Hom.* ii. *in Jerem. n.* 3, *p.* 139.

"But if, after the remission of our sins, and the economy of the laver of regeneration, we sin, as many of us do who are not perfected as the Apostles; yet, after having sinned, or whilst sinning, we act in some things becomingly, what awaits us is now to be considered. Whether, if we depart this life, having sins, but having also virtues, we shall be saved indeed on account of our virtues, and shall be absolved of our sins knowingly committed. Neither the one, nor the other. For I say, that to accept our good deeds, but not to accept our evil deeds, is in accordance with that just God who wishes to purge away and cut off evil. For, be it that, after that *foundation, Christ Jesus*, in whom thou hast been instructed, thou hast *built* no abiding *gold, and silver, and precious stone;* be it that thou hast *gold*, either much or little; be it that thou hast *silver and precious stone.* But I say not these alone, but be it that thou hast also *wood, and hay, and stubble*, what wouldst thou to become of thee after thy departure? Whether, wouldst thou enter into the holy places with thy *wood*, and thy *hay*, and thy *stubble*, thereby to defile the kingdom of God; or, on the other hand, wouldst thou, on account of the *wood*, and the *hay*, and the *stubble*, remain in the fire and receive nothing for the *gold*, and the *silver*, and the *precious stone?* This is not just. What then, does it follow that thou must first receive on account of the *wood?* It is manifest that the *fire* will consume the *wood*, the *hay*, and the *stubble;* for, in His essence, our God is said, by those who have been

[1] Λούει ἐν πυρί.

enabled to know, to be a *consuming fire.* Yet the prophet, when he says *Our God is a consuming fire*, is silent as to what He consumes; yet, when he said *Our God is a consuming fire*, he left it to us to understand that there is a something which is consumed. What then is it that is consumed? Truly, He consumes not that which is according to *His image and likeness*, but *the wood, the hay, and the stubble*, which have been built upon it. The passage (*Jerem.* xvi. 18) was very difficult to explain. There were promises, and after the promises He says, *And I shall repay first their double iniquities.* The word *first* is necessarily added; for *first* the deeds of unrighteousness, and then the deeds of righteousness, are recompensed.[1] . . . All we, therefore, who have matter for that fire, first receive (what is due to) our sins."—*T.* iii. *Hom.* xvi. *in Jerem. n.* 5, 6, *pp.* 231-2. See *T.* i. *L.* i. *Princip. c.* 2, *n.* 23.[2]

"So (as the Baptist) shall the Lord stand in the river of fire near the flaming sword, that whosoever wishes, after his departure out of this life, to pass to Paradise, and yet needs purgation,[3] him He may baptize in this river, and transmit him to the object of His desires; but him who has not the sign of the previous baptisms, He will not baptize in the laver of fire. For a man must needs have been baptized first in *water and the Holy Ghost*, that so, when he shall come to the river of fire, he may show that he has guarded the baptism of water and of the spirit, and may then deserve to receive also the baptism of fire in Christ Jesus."—*T.* iii. *Hom.* xxiv. *in Lucam, pp.* 961-2.

In his Homily on *St. Luke* xii. 58-9, "*And when thou goest with thine adversary*," &c., he says: "There is no need of

[1] *Πρῶτον γὰρ τὰ τῆς ἀδικίας, εἶτα τῆς δικαιοσύνης ἀποδίδοται.*

[2] In addition to the passages in the text, in which Origen applies 1 *Cor.* iii. 11-15 to a state of temporary punishment, numerous other examples are met with in his writings. Thus in the *second* volume alone, it occurs in *Hom.* x. *in Exod. n.* 3, *p.* 167; *Hom.* xiv. *in Levit. p.* 259; *Hom.* xxv. *in Numer. n.* 5, *p.* 368; and *Hom.* ii. *in Lib. Reg. p.* 498.

[3] Purgatione indiget.

further remark, as it may suffice to say in general, that we have to give an account, and if we be found *debtors*, we shall be drawn *to the judge*, and by the judge be delivered to the *exacter*. . . . If I be a debtor, the exacter will cast me into *prison*, in the order named above; for the *adversary* will lead me to the prince, the prince to the judge, and the judge will deliver me to the exacter, and the exacter cast me into prison. What is the law of this prison? I *go not thence*, neither will the exacter suffer me to depart, *until I have* completely *paid* every debt. The exacter has not power to remit me even a *farthing*, or the slightest particle. . . . Thou hast not been found worthy to hear *Thy sins are forgiven thee*, but art cast into *prison*, and there thou art assailed for payment, through toil and work, or through pains and punishment, and thou shalt not *go thence until thou hast paid the last farthing*, or mite. And if we should owe a great sum of money, like him of whom it is written that he owed *ten thousand talents*, for what length of time we are shut up in prison before we have paid off the debt, I cannot unhesitatingly pronounce. For if he that owes little,[1] shall not go forth until he has paid the least farthing, assuredly the man that is liable for so great a debt, infinite ages will be numbered for him wherein to pay the debt. Wherefore let us strive to be freed from the *adversary*, *whilst we are on the way*, and to be united to the Lord Jesus."—*T.* iii. *Hom.* xxv. *p.* 975. For a similar interpretation of this passage of St. Luke, see *T.* iv. *Lib.* v. *in Ep. ad Rom. p.* 554. For other passages, see *T.* ii. *Hom.* viii. *in Levit. n.* 4; *T.* iii. *Hom.* xiv. *in Lucam, p.* 948.

[1] On the distinction drawn by Origen between *mortal* and *venial* sins, see *t.* ii. *Hom.* xv. *in Levit. n.* 2, *p.* 262, where, after making that distinction, he says: "In the more grievous sins, opportunity for penitence is allowed but once; but these common sins, into which we frequently fall, always admit of penitence, and are unceasingly redeemed (sine intermissione redimuntur)."—In his treatise on *St. Paul to the Romans* occurs the following: "Meminisse sanctorum sive in collectis solemnibus, sive *pro eo* ut ex recordatione eorum proficiamus, aptum et conveniens videtur."—*T.* iv. *l.* ix. *Com. in Ep. ad Rom. n.* 12, *p.* 652.

ANONYMOUS, L. C.[1]—"A few days later, whilst we are all at prayer, suddenly in the midst of our prayer, a voice escaped me, and I named Dinocrates; this surprised me, as I had never thought of him before then, and I was filled with grief at the memory of his sad lot. And I at once understood that I was worthy, and that I ought to pray for him.[2] And I began to pray much for him, and to lament unto the Lord. Then, in the same night, this was shown to me in a vision. I behold Dinocrates going out from a darksome place, where were many others with him, heated and thirsting exceedingly, with his countenance filthy and of a pallid color, and with the wound which he had in his face when he died. This Dinocrates was my brother, who, when seven years old, died sadly of a cancer in the face, so as that his death moved all men to pity. For him I had prayed;[3] and between me and him there was a great chaos,[4] so that we could not come nigh unto each other. There was, moreover, in the very place where Dinocrates was, a pond full of water, the margin of which was higher than the boy's height, and Dinocrates was stretching himself upwards, as if he would drink. I sorrowed that the pond contained water, and yet, on account of the margin, the boy was not to drink. I then was roused to consciousness, and understood that my brother was burdened.[5] But I was confident my prayer would avail him in his trouble, and I prayed for him daily,[6] until we passed to the army-prison. There we were about to battle at the wild beast show. It was then the day on which Geta had been made emperor. By night and by day I prayed with sighs and tears that my brother

[1] Holstein was the first to publish this piece. Wetstein and others contend that it is Tertullian's. Its genuineness is acknowledged, and the date of it seems with reason fixed by Gallandius (whose edition is followed), and other eminent critics, as early as the beginning of the third century.

[2] Pro eo petere debere. [3] Pro hoc ego orationem faceram.

[4] Diadema, a space of greater length than width.

[5] Laborabat, "was afflicted. troubled."

[6] Confidebam profuturam orationem meam labori ejus, et orabam pro eo omnibus diebus.

might be given unto me.[1] On the day in which our limbs were fastened, this was shown to me : I behold that that place which heretofore I had seen darksome, was light, and Dinocrates enjoying refreshment, with his body clean, and well clothed. And where the wound was, I observe a scar, and that pond which I had before seen, with the margin lowered to the boy's middle, and he was drawing water from it without ceasing, and upon the margin was a cup full of water, and Dinocrates approached, and began to drink out of it. And, when satisfied, he withdrew from the water to play, sporting with joy as an infant, and I awoke. I then understood that he had been removed out of punishment."[2]—*Passio SS. Perpet. et Filicit. n.* 7-8, *T.* ii. *Galland. p.* 176.[3]

St. Hippolytus, G. C.—"Let the third day of the departed be observed in psalms and prayers, on account of Him who rose again in the space of three days ; and the ninth for a memorial of the living and of the dead ; and the fortieth according to the ancient pattern, for thus the people bewailed Moses; and the anniversary day in memory of the deceased ; and give, of what remains of his substance, to the poor for a memorial of the departed. But we give these directions with regard to the pious; for as regards those without piety, though thou shouldest give the world's substance to the poor, thou wilt nothing profit him.[4] For to him who, when living, God was an enemy, it is manifest that he is also such after he is departed."—*De Charism. Trad. Apost. n.* 23, *p.* 510, *Galland. T.* ii. It is also found in the *Const. Apost. L.* viii. *n.* 43.[1]

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[1] Et feci pro illo orationem . . . ut mihi donaretur.

[2] Intellexi translatum eum esse de pœna.

[3] See Gallandius *in loco*, especially his extract from St. Augustine, who treats of this narrative in several places: see *t.* x. *l.* i. *De Anima, n.* 12 (*al.* 10), *p.* 701; *Ib. l.* ii. *n.* 16 (*al.* 12), *p.* 732; *Ib. l.* iii. *n.* 12 (*al.* 9), *p.* 747; *Ib. l.* iv. *n.* 27 (*al.* 18), *pp.* 777-8.

[4] *Οὐδὲν ὀνήσεις αὐτόν.*

[1] In a preceding treatise, entitled *Adv. Græc. et Platonem, ap. Galland. t.* ii. *pp.* 451-2, St. Hippolytus thus describes the place or state of departed spirits, called Hades: "And this indeed is the place for the evil spirits. But we must now speak of Hades, wherein the souls of the just and the unjust

St. Cyprian, L. C.—Having mentioned that some of Celerinus' relatives had suffered martyrdom, he says: "We always,

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are together. Hades is a place in creation, inform; a subterranean spot, wherein the light of the universe shines not. As light, therefore, shines not in that spot, there must needs be darkness there unceasingly. That spot has been fixed as a receptable for souls, over which guardian angels have been placed, who apportion to the deeds of each the temporary punishments of the (different) places (or, kinds) (*τοῦτο τὸ χωρίον ὡς φρούριον ἀπενεμήθη ψυχαῖς, ἐφ' ᾧ κατεσταθησαν ἄγγελοι φρουροί, πρὸς τὰς ἑκάστων πράξεις διανέμοντες τὰς τῶν τρόπων (τόπων) προσπαίρους κολάσεις*). In that region a certain place is separated, a lake of unquenchable fire, into which, indeed, we conjecture that no one has as yet been cast, but it has been prepared for a day foreknown of God, in which one sentence of just judgment will be righteously passed upon all. And the unjust and unbelieving towards God, and who worshipped as God fabricated idols, the foolish works of men's hands, will be adjudged, as having defiled themselves, to this eternal punishment; whilst the just will become possessed of an incorruptible and ever-enduring kingdom. These are now together in Hades, but not in the same spot." He goes on to explain, at some length, the state of both in expectation of the judgment. The following passage from St. Irenæus may be usefully viewed in connection with the above: "Wherefore the elders, the disciples of the Apostles, say, that those who are translated are translated thither (he is speaking of Paradise, out of which Adam was ejected) (*τοὺς μετατεθέντας ἐκεῖσε μετατεθῆναι*), for Paradise has been prepared for just men, and such as have (bear) the Spirit; into which also Paul the Apostle, being carried, heard words unutterable as to us in the present world; and there those who are translated remain till the consummation, there together waiting for the incorruptible state."—*L.* v. *Adv. Hæres. c.* v. So again, *Ib. c.* xx. It may also be added that both St. Justin and St. Irenæus seem to have thought that the punishment, even of the evil spirits, does not begin before the day of judgment: "Well has Justin said, that prior to the coming of the Lord, Satan never dared blaspheme against God, inasmuch as he as yet knew not of his condemnation; for in parables and allegories was he spoken of by the prophets. But, after the coming of the Lord, learning clearly from the words of Christ to His Apostles that everlasting fire was prepared for him who departs from God of his own will, and for all who persevere, without penitence, in their apostasy, through these men (the Gnostics) he blasphemes that God who brings in judgment, as being (Satan) already condemned, and imputes the sin of his apostasy to his Maker, and not to his own will and judgment."—*Adv. Hæres. l.* v. *c.* xxvi. *n.* 2, *p.* 324. Though St. Justin, both in the above place, and frequently elsewhere, asserts the eternity of future punishments (see *Apol.* i. *c.* xii. xxiv. xxix. lx.), yet, in his Dialogue with Trypho, he has been thought to advance the opinion that they are but to endure "as long as God shall will" (*οὕτως αἱ μὲν (ψυχαὶ) ἄξιαι τοῦ Θεοῦ φανεῖσθαι οὐκ ἀποθνήσκουσιν ἔτι, αἱ δὲ κολάζονται ἕως' ἂν αὐτὰς καὶ εἶναι καὶ κολάζεσθαι ὁ Θεὸς θέλῃ*), *p.* 107; but Lumper (*Hist. Crit. t.* ii. *Art.* x. *p.* 187, *et seq.*) seems to have proved that his words are to be understood as merely denying the *inherent* immortality or eternity of the soul.

as you remember, offer sacrifices for them, as often as we celebrate the sufferings and days of the martyrs on the anniversary commemoration."—*Ep.* xxxiv. *De Celerino, p.* 109. See "*Sacrifice*" for the context.

"Note also the days on which they depart," as given under "*Sacrifice*," from *Ep.* xxxvii. *ad Clerum.*

"It is one thing to stand for pardon, another to arrive at glory; one thing, for him who has been *cast into prison*, not to *go out thence until he pay the last farthing*, another to receive immediately the reward of faith and virtue (or courage); one thing for a man tormented by long anguish for his sins, to be cleansed and to be long purged by fire, another to have purged away all sins by suffering (martyrdom);[1] finally, one thing to wait in suspense unto the day of judgment for the sentence of the Lord,[2] another to be crowned by the Lord immediately."—*Ep.* lii. *ad Antonianum, pp.* 154-5.

"The bishops our predecessors religiously considering and wholesomely providing, resolved, that no brother, departing this life, should nominate a cleric to a guardianship or execu-

[1] Aliud pro peccatis longo dolore cruciatum emundari et purgari diu igne, aliud peccata omnia passione purgasse. In the context, St. Cyprian is defending the practice of his Church, and that of Rome, in receiving the lapsed into the Church, after a due course of penance. He replies to the objections of Antonianus, or rather to his fears, thus: "1. Neither do we forestall the future judgment of the Lord, so as to prevent, that if He find the penitence of the sinner full and just, He may ratify what we have here decreed; whilst, if any one has deceived us by a simulated penitence, God, *who is not mocked*, and *who sees the heart* of man, may judge of those things (or persons) which we have not seen through, and the Lord rectify the sentence of His servants." 2. "Nor think that the courage of the brethren will be lessened, or martyrdoms fail, because of opening the door of penitence to the lapsed, and holding out the hope of peace to the penitent. . . . For even to adulterers a time of penitence is allowed, and peace granted. Not therefore does virginity fail in the Church, or the glorious purpose of continency languish, through the sins of others. The Church flourishes with a crown of numerous virgins, and chastity and modesty keep their course of glory, nor is the rigor of continency relaxed because penitence and pardon are meted out to the adulterer." Then follows the passage in the text.

[2] Aliud pendere *in diem* judicii; so the best manuscripts, and not *in die* judicii. See *Præf. in S. Hilar. p.* lxxvii. *n.* 229, *Ed. Ben.* Veron. 1730, where the Benedictine editor treats of this text.

torship; and that if any one should have done this, there should be no oblation for him, nor sacrifice be celebrated on his falling asleep (for his dormition).[1] For he does not deserve to be named in the prayer of the priests at the altar of God, who wished to withdraw from the altar the priests and ministers. And since Victor, in contravention of the rule lately given by priests in council, has presumed to appoint the presbyter Geminius Faustinus, guardian, it is not lawful that any oblation be made among you on his falling asleep (for his dormition), or any prayer in his name publicly recited in the Church."—*Ep.* lxvi. *ad Clerum et Plebem Furnis. p.* 246.

CENTURY IV.

Arnobius, L. C.[2]—"In what did our Scriptures merit to be flung into the flames? Why savagely destroy our places of meeting, wherein prayer is offered to the Most High God, peace and pardon implored for all men, the magistrates, the armies, kings, friends, enemies, for those still alive, and for those freed from the trammels of their bodies."[3]—*Adv. Gentes, l.* iv. *Lugd. Batav.* 1651, *p.* 152: and in *Galland. T.* iv. *n.* 17, *p.* 185.

Eusebius, G. C.—"The emperor (Constantine) dedicated (the Church of the Apostles), perpetuating to all ages the memory of our Saviour's Apostles: but he had also another view in building it, which at first was secret, but became in the end manifest to all. He set aside this place for the time that it would be needful at his death; looking forward, with pre-eminent alacrity of faith, to his body after death sharing the appellation of the Apostles,[4] so also that he might be worthy (of partaking in) the prayers which would be offered there

[1] Nec sacrificium pro dormitione ejus celebraretur.

[2] The master of Lactantius: he taught rhetoric at Sicca, in Numidia, at the end of the third or beginning of the fourth century. He has left us seven books against the Pagans.

[3] Adhuc vitam degentibus, et resolutis corporum vinctione.

[4] Alluding, says Valesius *in loco*, to the title ἰσαποστόλος conferred subsequently on Constantine.

in honor of the Apostles.[1] . . . Having, therefore, raised these twelve chests, in honor and memory of the apostolic choir, he placed the receptacle for himself in the midst of them. . . . He thus dedicated the building to the Apostles, being confident within himself that the memory of the Apostles would effect aid useful to his soul."[2]—*De Vita Const. l.* iv. *c.* 60.

Describing the funeral of Constantine, he thus writes:—"When his son (Constantius) had departed with his guard of soldiers, the ministers of God with the crowds, and the whole multitude of the faithful, advanced into the midst, and with prayers performed what pertains to divine worship. And the blessed prince, reposing on high, on a lofty structure, was extolled with many praises: and the whole multitude in concert with those who ministered to God, not without tears, and much lamentation, offered prayers to God for the soul of the emperor;[3] fulfilling what was in accordance with the desires of that religious monarch. God, in this also, having shown kindness to His servant, that He had bestowed the succession to the kingdom, after his death, upon his beloved sons; and that, according to his wishes, He had vouchsafed (to unite him) with the memory of the Apostles,[4] the tabernacle of his thrice-blessed soul being associated in honor with the name of the Apostles; and was, associated with the people of God, found worthy of the divine rites, and the mystic sacrifice (liturgy); and enjoyed the communion of holy prayers."[5]—*Ibid. l.* iv. *c.* 71.

St. Hilary of Poitiers, L. C.—"In that He says, *He that believeth in me shall not be judged* (*John* iii. 18), He has ex-

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[1] Ὡς ἂν καὶ μετὰ τελευτὴν, ἀξιῶτο τῶν ἐνταυθοῖ μελλουσῶν τιμῇ τῶν ἀποστόλων συντελεῖσθαι εὐχῶν.

[2] Ὠφέλειαν ψυχῆς ὀνησιφόρον, τὴν τῶνδε μνήμην ποιεῖσθαι αὐτῷ πιστεύων.

[3] Τὰς εὐχὰς ὑπὲρ τῆς βασιλέως ψυχῆς ἀπεδίδοσαν τῷ Θεῷ.

[4] Or, a burial-place in the church dedicated to their memory. So Valesius.

[5] Θεσμῶν τε θείων καὶ μυστικῆς λειτουργίας ἀξιούμενον, καὶ κοινωνίας ὁσίων ἀπολαῦον εὐχῶν.

empted believers from the judgment; and in adding, *But he that doth not believe is already judged*, He admits not unbelievers to judgment. If then He has exempted believers, and rejected unbelievers, a state of judgment not being permitted either as regards one class, or the other, how is He to be understood to be consistent with Himself when He says in the third place, *But this is the judgment because the light is come into the world, and men loved darkness rather than light* (19). For there can be no room left for judgment, when neither believers, nor unbelievers, are to be judged. And this will seem to be the case, to careless hearers, and to uninquiring readers. . . . But, after having set aside the judgment in the case of believers, and unbelievers, the Lord has subjoined the cause for judgment, and the parties on whom it is needful to pass judgment. For some there are who hold a middle place between the pious and the impious, compounded of both, but belonging strictly to neither, men made up at the same time of both; who are not to be associated with the faithful (faith) seeing that there is something of faithlessness mixed up in them, nor to be classed with the faithless, in as much as they have something of faith too. For the fear of God keeps many in the Church, but the blandishments of the world tempt them also to the vices of the world. They pray, but from fear; they sin, from will: they call themselves Christians, because the hope of eternity is good: but their deeds are heathenish, because the things present are pleasant. They do not continue in impiety because the name of God is in honor with them; they are not pious, because they do things alien to piety. . . . Upon these, then, is the judgment (which has already been passed upon the unbelieving, and is not necessary for the believing), *because they loved darkness rather than light:* not that they loved not the light also, but their love leant more towards darkness."—*Tract. in Ps.* i. *n.* 16-7, *pp.* 28-9. See also a similar passage *in Tract. in Ps.* lvii. *n.* 7, *p* 143.[1]

[1] There are scattered through the works of St. Hilary a great variety of passages relative to the state of the soul after death; but there is no one

St. Athanasius, G. C.—"*To what shall I liken the kingdom of God? It is like to leaven which a woman took and hid in three measures of meal, till the whole was leavened* (*Luke* xiii. 20-1). Let every one that is perplexed at these words consider this,—that every one whatsoever that has obtained a little *leaven* of virtue, but yet has not used it to make bread, though he had a wish so to do, but has not been able to do it, whether through indolence, or carelessness, or irresolution, or from putting it off from day to day, and is thus unexpectedly forestalled and cut off, such a one will not be forgotten by the just judge, but He will raise up unto him after death those of his household, and direct their minds, and draw their hearts, and bend their souls, and being thus moved they will hasten to his assistance and help. Whence the master having touched their hearts, they will fill up what was wanting in the deceased.[1] Whereas, he whose life has been wicked, surrounded on all

passage which can be adduced as presenting a complete view of his doctrine on this subject. His obscure and complicated style has also given occasion to various misapprehensions in this instance, as on various other matters. The following will be found to be a summary of his teaching: "1. That every soul is judged immediately after death. 2. That besides this particular judgment, there is, after the resurrection, a general judgment, at which the wicked will appear, not so much to be judged as to receive their sentence, as also will the saints, to receive theirs. 3. That those who are neither utterly wicked nor perfectly holy, will therefore be alone, strictly speaking, judged, upon the reunion of soul and body. 4. That all, even the most righteous, will, after the resurrection, have to pass through fire, the just unscathed, but not so the wicked. 5. That as regards the state of souls, the martyrs, immediately after their passion, enter into the heavenly kingdom, and the perfectly righteous into rest and happiness in the 'bosom of Abraham;' whilst the impious, separated from the just by an immense chaos, are consigned also at once to punishment in the 'avenging fire.' 6. That besides these, there are others, as stated in the text, who hold a middle place between the just and the unjust, and who are reserved in a condition neither of perfect happiness nor of utter woe, but awaiting the sentence to be passed on them at the final judgment." From this statement it will be seen that St. Hilary agrees with and illustrates St. Cyprian (*Ep.* 52, *ad Anton.*) See the passages collected in the preface, sect. 7, 8, *pp.* lxxiv.-lxxxi., Benedictine edition.

[1] *Ουτος ουν εκ επιλησθησεται παρα του δικαιου κριτου. αλλ' εγερει αυτω μετα θανατον τους οικειους, και τουτων τας γνωμας ιθυνει . . . και προς αρωγην και βοηθειαν τουτου σπευσουσι κινηθεντες . . . αναπληρωσουσι του οιχομενου τα υστερωματα.*

sides with thorns, and full of unclean matter, who has never entered into his conscience, but fearlessly and indifferently has lain in the fetid steams of voluptuousness, doing all the incitements of the flesh, and caring nothing whatever for his soul, and having his thoughts wholly carnal, to this man, when forestalled he departs this life, no one at all shall stretch out a hand,[1] but every thing will be so arranged in his regard, as that no assistance whatever shall be given him by wife, or children, or brothers, or relatives, or friends, because neither does God hold any measures with such a one."[2]—*Comment. in Lucam, T.* ii. *p.* 48, *Nov. Collect. Patr. Gr.* (*Montfaucon*); and *T.* iii. *p.* 36, *Patav.* 1777.

St. Cyril of Jerusalem, G. C.—"Then we also commemorate those who have fallen asleep before us, first patriarchs, prophets, Apostles, that God, by their prayers and intercessions, would receive our petition: then also on behalf of the holy fathers, and bishops who have fallen asleep before us, and of all, in short, who have already fallen asleep from amongst us, believing that it will be a very great assistance to the souls, for which the supplication is put up, while the holy and most awful sacrifice lies to open view.[3] And I wish to persuade you by an illustration: for I know many that say this, 'What is a soul profited, which departs from this world, either with sins, or without sins, if it be commemorated in the prayer?' . . . Now surely, if a king had banished certain who had offended him, and their connections, having woven a crown, should offer it to him on behalf of those under his vengeance, would he not grant a respite to

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[1] *Τούτῳ παντελῶς οὐδεὶς ὀρέξει χεῖρα.*

[2] *Ὡς μήτε ὑπὸ συνεύνου . . . ἢ φίλων ἐπικουρηθῆναι τὸ σύνολον, ὅτι μηδὲ ἔχει Θεὸς ἐν μέτρῳ τοῦτον.*

[3] *Εἶτα καὶ ὑπὲρ τῶν προκεκοιμημένων ἁγίων πατέρων, καὶ πάντων ἁπλῶς . . . μεγίστην ὄνησιν πιστεύοντες ἔσεσθαι ταῖς ψυχαῖς, ὑπὲρ ὧν ἡ δέησις ἀναφέρεται, τῆς ἁγίας καὶ φρικωδεστάτης προκειμένης θυσίας.* In his edition of St. Cyril, Milles says, *in loco:* "Consuetudo orandi et offerendi pro fidelibus defunctis, licet nullo sacræ Scripturæ expresso testimonio nitatur, tamen jam inde ab apostolorum temporibus viguisse verisimillimum videtur."

their punishments? In the same way, we also, offering up to Him supplications on behalf of those who have fallen asleep before us, even though they be sinners, weave no crown, but offer up for our sins, Christ crucified, propitiating, both on their behalf and our own, the God that loves man." [1]—*Catech. Mystag.* v. (*Alit. Catech.* 23), *n.* 9-10, *p.* 328.

St. Ephræm, G. C.—"I now wish, brethren, to forewarn and exhort you, and to have it firmly settled that, after my departure, you make a commemoration of me, according to custom, in your prayers. . . . Do not, I beseech you, bury me with perfumes. . . . Give them not to me, but to God; but me that was conceived in sorrows bury with lamentations; and instead of a sweet odor and perfumes, assist me, I entreat you, with your prayers, always remembering me in them. . . . Come near to me, my brethren, and stretch out and compose my limbs, for my spirit has forcibly left me. And in your prayers vouchsafe to make the customary [2] oblations for my shortcomings; and when I shall have completed the thirtieth day, make a commemoration of me; for the dead are benefited in oblations of commemoration by the living saints.[3] Behold even an illustration in the individual works of God: thus that produce of the vine, the unripe grape in the field, and the expressed wine that is in the wine-vessels. When, therefore, the grapes are ripe on the vine, then the wine which stands in the house, without being shaken is agitated and disturbed. [He gives a second illustration, and proceeds.] If then the produce of created things be thus mutually sensitive, how much rather are the dead affected in the commemorations of the oblations? And if you give me a

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[1] *Τὸν αὐτὸν τρόπον καὶ ἡμεῖς ὑπὲρ τῶν κεκοιμημένων αὐτῷ τὰς δεήσεις προσφέροντες, κἂν ἁμαρτωλοί ὦσιν, οὐ στέφανον πλέκομεν· ἀλλὰ Χριστὸν ἐσφαγιασμένον, ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων προσφέρομεν, ἐξιλεούμενοι ὑπὲρ αὐτῶν καὶ ἡμῶν τὸν φιλάνθρωπον Θεόν.*

[2] *Συνήθως.*

[3] *Εὐεργετοῦνται γὰρ οἱ θνητοὶ ἐν προσφοραῖς ἀναμνήσεως* (of the Anamnesis) *περὶ τῶν ζώντων ἁγίων.*

scientific answer, that these instances are in accordance with the physical nature of the creatures, you will understand that you are, in some way, the first fruits of God's creatures. And if these illustrations give not full satisfaction, without I produce for you a testimony, give ear patiently to what is written, and if it please you, you will receive into your understanding what is said.

"The servant of God, Moses, with blessings blessed Ruben even unto the third generation. Now if the dead are not redeemed,[1] on what account does Moses bless Ruben to the third generation? and, if there be nothing to remind them of the resurrection, listen to what the Apostle proclaimed, *If the dead rise not again, why are they then baptized for the dead?*

"For those under the law were kept, until the time of the faith that was to be, shut up in mystery in expectation of the resurrection, which was to be revealed. Since in the oblations of their divine worship, the priests under the law cleansed even those who had been wounded in battle by their unlawful acts,—for they were debtors full of the unclean acts which are there recorded—then with how much greater reason shall the priests of the New Testament of Christ, in the holy oblations and prayers of their lips, be able to do away with the debts of those who depart before them?"[2]—*T.* ii. *Gr. Testamentum, S. Eph. pp.* 231, 237, 238-9.

We now come to the *Necrosima* of St. Ephræm. They are eighty-five in number, extending from *pp.* 225-359 of *T.* iii. *Syr.* With but few exceptions, each of these pieces contains a prayer, and often more than one, for the dead. These prayers would fill, if all were given here, about twenty pages of this work. A few extracts, as specimens, must, therefore, suffice.

[1] *Λυτρῶνται.*

[2] *Ἐν ἁγίαις προσφοραῖς καὶ εὐχαῖς γλωσσῶν αὐτῶν.* The substance, and almost every word of this passage, occurs again in the same volume, *p.* 401. It is in Syriac, and though somewhat less obscure and involved than the passage in the text, I have given the translation from the Greek, as being more easily verified.

He introduces a deceased bishop speaking as follows: "I beseech you, dearly beloved, to pray for me; for the prayer of many, if made from charity, is very efficacious, and the united supplications of the people move in no slight degree the Lord of that people."—*T.* iii. *Syr. can.* v. *p.* 231.

"As to our duty, we undertake that the commemoration of thee shall never be neglected upon the holy altar, at which thou didst, in chastity and piety, minister. May Father, Son and Holy Ghost, the God whom thou didst holily confess, reward thy spirit with a life of peace free from every care, a recompense which thou hast merited."—*Ib. can.* vii. *pp.* 234-5.

"I conjure you in God's name, my companions and brethren, when you meet in the sacred ministry to sing, to remember me; let your prayer aid me, and wipe away the dust scattered in my eyes, and I will rise and give thanks to Him who raises (us) from the dead."—*Ib. can.* ix. *p.* 236.

"And now again do I beseech you, brethren and friends, and all of you that assemble in the Church, and I beg of you with tears, and I conjure you in the name of that God who has commanded me to leave you, to make a commemoration of me, when you assemble to say your prayers, beseeching God, to have mercy on me in the day of His coming, and, according to His clemency, to forgive me whatsoever sins I have committed in His sight."—*Ib. can.* x. *p.* 239.

"Let us pray distinctly and by name, my brethren, for our brother who has departed from us. Let us supplicate the judge who hearkens to the prayers of those that love Him. O God, Thou that willest not the death, but the life, of the sinner, in Thy goodness have mercy on Thy servant, and in Thy clemency be propitious to Thy worshipper. Enter not, O Lord, into rigorous and just judgment with Thy servant; for no one is clean from debts and faults. Remember not his sins and transgressions. Forgive his debts according to Thy clemency, and place him at Thy right hand."[1]—*T.* iii. *Syr. Carm. Funeb.* 16, *pp.* 261-2.

[1] In many of these pieces the persons prayed for are also invoked as

"Meanwhile, with tears and prayers overflowing from pious grief, let us supplicate for her who is dead. Receive, O Lord, according to Thy clemency, the spirit of Thy servant in peace, and according to the greatness of Thy mercies establish her in the company of Thy saints and elect; forgive her sins, unbind and pardon them; enter not into judgment with her, nor remember her errors; and as she has commended her spirit into Thy hands, defend and protect it, we beseech Thee, by the sign of Thy cross; and as she invoked Thee, on the day of her death, give heed to the voice of her supplication. Unite her to the choir of holy virgins, that she may join her song to theirs, and praise Thee who art to be praised, both by the living and the dead, for evermore."—*T.* iii. *Syr. Necros. Can.* 32, *p.* 288. See *Ibid. Can.* 4, *p.* 230, *A. B.: Can.* 13, *p.* 247, *C. D. et passim.*

St. Gregory of Nyssa, G. C.—"As they who are purifying gold from matter mingled with it, do not merely melt with fire the alloy, but it is absolutely necessary that the pure gold be melted together with the adulterate matter, and when this has been thoroughly consumed, the gold remains; so is it absolutely necessary that, whilst the evil is being consumed by the fire that rests not, the soul that is united with that evil, be also in that fire, until that alloy and dross and adulterate matter commingled with the soul be utterly destroyed, consumed by the everlasting fire. . . . And the measure of the pain is the quantity of evil in each one. For it is not fitting that he who has lived to so great an extent in forbidden evils, and he

being accounted saints, and thought to be in the enjoyment of heavenly bliss. This is the case in the funeral song just quoted, from which an extract is given under "*Invocation of Saints.*" St. Ephræm explains this as follows: "We believe that thou art being translated, by the angels who have separated thee from us, to the abodes of the blessed—a wished-for offering to thy Creator. Yet not on that account, less solicitous for thy welfare, do we omit to engage in prayer for thee; and Thee, O Lord, do we implore that Thou wouldst bestow upon Thy servant the overflowing enjoyment of good things, and tranquillize his mind with that most eagerly desired and sought after security in heaven."—*T.* iii. *Syr. Necros. Can.* 25, *p.* 275.

who has been engaged in moderate transgressions, should be equally afflicted in the sentence passed on their evil state; but that, according to the quantity of that matter, the painful fire be, either for a longer, or a shorter, time, enkindled, according as there may be wherewith to feed it. For him, therefore, in whom there is a heavy load of alloy, there must needs be a great, and more enduring flame, to consume it; whilst to him, in whom that consuming fire is commingled for a shorter time, so much of the greater activity and bitterness of the punishment is remitted, as the amount of the evil to which it is applied is lessened." [1]—*T.* iii. *De Anim. et Resurr. pp.* 226-7.

Treating of the future state of new-born infants who die unbaptized, he asks: "What are we to think of such? What are we to hold concerning those who have died in this manner? Will that soul too behold the Judge? Will it stand with the rest before the judgment-seat? Will it receive a recompense according to its deserts, either purified by fire according to the declarations of the Gospel,[2] or refreshed with the dew of benediction?"—*T.* iii. *De Præmat. Abrept. p.* 322.

Explaining wherefore, after man's fall, God did not destroy free will, and force man to be virtuous, he says: "In order, therefore, that the power (of free-will) might continue in human nature, and yet evil cease, the wisdom of God discovered this device, to permit man to be in those things which his will has chosen; that, having tasted of the evil things which he had desired, and learnt by experience what an exchange he had made, he might thereby be impelled to hasten back with gladness to his former happiness, shaking off from his nature, as a burden, whatsoever is contrary to reason, and is the off-

[1] The author proceeds in a similar strain through several pages; but as, justly or unjustly, this part of St. Gregory's treatise has been suspected of having been interpolated by the followers of Origen, I abstain from further extracts.

[2] Ἡ πυρὶ καθαιρομένη κατὰ τὰς τοῦ εὐαγγελίου φωνας. In various parts of his writings St. Gregory Nyssen teaches that the souls of the just are admitted into heaven immediately after death. See an extract given from *Vita S. Ephræm*, under the head "*Invocation of Saints.*"

spring of the passions; being either purified during this present life, by means of prayer and the pursuit of wisdom, or, after his departure from this life, (purified) by means of the furnace of the fire of purgation." [1]—*T.* iii. *De Mortuis. Or. p.* 634.

"If man, indeed, thoroughly distinguish what is the characteristic of an irrational creature, and have respect unto himself by a more befitting mode of life, he will make the present life cleanse away the evil mixed up with him, by reason overcoming what is unreasonable. But if his preference lean towards giving a preponderating weight to the passions which are opposed to reason . . . his will, after this, will be turned to what is good, after a different manner, being taught, after quitting this body, the difference between vice and virtue, in the not being able to partake of the Divinity, the purgatorial fire not having cleansed away the filthiness that has been mixed up with the soul." [2]—*Ibid. p.* 635.

"Some there are who, throughout their life in the flesh, regulate their lives in a spiritual manner, and free from (evil) passions; such, we are told, were the patriarchs and prophets, and they who lived with them and after them,—men who hastened back to the perfect by means of virtue and the pursuit of wisdom . . . whilst others, through their entry into the future state, have cast aside, in the purgatorial fire,[3] their propensity to the material, and have returned gladly, from an eager desire of good things, to that grace which was at first the inheritance of our nature."—*Ibid. p.* 636. See also *t.* i. *De Beatitudin. p.* 809.

St. Gregory of Nazianzum, G. C.—"We, the pious parents of Gregory, have gladly put on this robe of earth, from the hands of our beloved child, who both by his labors rendered

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[1] Ἐκκαθαρθεὶς . . . μετὰ τὴν ἐνθένδε μεταναστάσιν, διὰ τῆς τοῦ καθαροίου πυρος χωνείας.

[2] Μὴ τοῦ καθαρσίου πυρὸς τὸν ἐμμιχθέντα τῇ ψυχῇ ῥύπον ἀποκαθήραντος.

[3] Διὰ τῆς εἰς ὕστερον ἀγωγῆς ἐν τῷ καθαρσίῳ πυρὶ.

our old age light, and who now follows (or aids) us with sacrifices." See this extract under the head "*Sacrifice.*"

"Flying from evil, pursuing virtue, living to the Spirit, walking after the Spirit, from the Spirit drawing knowledge, building upon the foundation of faith, not *wood*, not *hay*, not *stubble;* a substance weak and easily utterly consumed, when by fire He shall judge or purify what is ours,[1] but *gold*, *silver*, *precious stones*, things that abide and stand."—*T.* i. *Or.* iii. *p.* 49.

St. Basil, G. C.—The work from which the following is extracted is, as has been seen, possibly not St. Basil's, though by a contemporary author.

"*Through the wrath of the Lord has the whole earth been burned* (*Is.* ix. 19). These words point out that earthly things shall, for the benefit of the soul, be given up to that penal fire,[2] as the Lord also declares, saying, *I came to cast fire upon the earth* (*Luke* xii. 49), and have wished to see if it be already enkindled. *And the people shall be as a man burnt by fire* (*Is.* ix. 19). It threatens not extermination, but denotes purgation,[3] agreeably to what is said by the Apostle, that, *If a man's work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire.*"—*T.* i. *P.* ii. *Comm. in Esai. c.* ix. *n.* 231, *pp.* 798-9.[4]

St. Macarius of Alexandria, G. C.—"And the Abbot Macarius continued: I beseech you, explain to me this also. Since it has been handed down from the fathers, that an oblation is to be offered up unto God in the Church for the

[1] *Πυρὶ κρίνηται τα ἡμέτερα, ἢ καθαίρηται.*

[2] *Τῷ πυρὶ τῷ κολαστικῷ.*

[3] *Οὐκ αφανισμὸν ἀπειλεῖ, ἀλλὰ τὴν κάθαρσιν ὑποφαίνει.*

[4] In his *Hom. in S. Baptisma, t.* ii. *p.* i. *n.* 4, *p.* 163, St. Basil says: "If thy sins be manifold, be not cast down at their number, for, *Where sin abounded, grace did more abound* (*Rom.* v. 20), provided thou receive that grace; for to him that owes much, much also shall be remitted, that his love may be the greater. But if thy sins be little and trifling, and not unto death (*μικρὰ καὶ εὐτελῆ, καὶ οὐ πρὸς θάνατον*), why art thou troubled about the future, thou who hast gone through the past not unmanfully, and this when not yet instructed in the law?"

dead,[1] on the third, the ninth, and the thirtieth day, what is the advantage accruing from this to the soul that has passed away? And he saith: God has not permitted anything to have place in the Church inopportunely or unavailingly, but has permitted His celestial and terrestrial mysteries to have place in His Church; and He commanded (this) to be done. For, on the third day, when the oblation takes place, the departed soul receives from the angel that has it under care, consolation from the grief at having been separated from the body, because benediction and oblation, on its behalf, have followed it in the Church of God. And on this it becomes full of hope. [He then says that during two days the soul is suffered to wander at pleasure, and to visit its old haunts, but on the third is recalled, raised to heaven, and there, for the space of six days contemplates its joys.] Rightly, therefore does the Church hold that oblation and prayer be offered for the soul on the third day.

"But if it is conscious of the guilt of sin, it begins, as it beholds the enjoyments of the saints, to be grieved and to condemn itself, saying, 'Alas! how foolishly have I lived in the world in heedlessness, not serving God as became me, that I too might be worthy of His grace and glory. . . . Alas! I know not how I could have been so blind. Woe is me, no one will now be able to help me, that I, unhappy that I am, may also attain to the glory of the Lord.' After having contemplated, during six days, all the joy of the just, it is again borne up by angels to adore God. Rightly, therefore, does the Church make an oblation, celebrating liturgical services, and an oblation for the dead on the ninth day.[2] Then, after the second adoration, there comes again the command of the Lord of all, to lead it unto hell, and to show it the punishments there, and hell's varied torments, and the various chastisements of the un-

[1] *Ἐκ τῶν πατέρων παραδέδοται ἐν τῇ τρίτῃ ἡμέρᾳ . . . προσφέρεσθαι τῷ Θεῷ ἐν τῇ ἐκκλησίᾳ προσφορὰν ὑπὲρ τοῦ τελευτήσαντος.*

[2] *Καλῶς οὖν προσφέρει ἐν τῇ θ ἡμέρᾳ λειτουργίας καὶ προσφορὰν ἐκτελοῦσα ὑπὲρ τοῦ τελευτήσαντος.*

righteous, which the souls of the sinners there placed lament unceasingly with gnashing of teeth. And the soul is borne about amidst these varieties of punishment during thirty days, trembling lest she too be condemned to be kept in so horrible a place. And, on the fortieth day, it is borne up again to adore the Lord. And then, according to its works, the judge appoints the place of its imprisonment. Rightly, therefore, are there observed in the Church commemorations of the baptized dead. But with the souls of those who have not received baptism it is not thus. But unsparing angels rudely seize the unilluminated souls as they quit the bodies, scourging them, and saying, 'Here, unrighteous soul, (know) who is thy Lord, and the Lord of all, Christ, whom thou wouldst not acknowledge during thy heedless life in the world. Know Him now,'" &c.—*Galland. t.* vii. *Serm. De Excessu, n.* 3-5, *pp.* 238-9.

St. Epiphanius, G. C.—"He (Aërius) next asks, 'On what account do you, after their death, name the names of the departed? For, if the living prays, or shall give his substance to the poor, wherein shall the departed be benefited? But if, in fact, the prayers of those here aid those there,[1] why, then, let no one be henceforward pious, or do any good action, but obtain, in whatever way he chooses, a certain number of friends, whether procured by money or obtained at the close of life, and let those friends pray for them, that they may not suffer anything there, and that what is due to their fearful transgressions may not be required at their hands.' 'Neither,' says he, 'is any fasting ordained,' &c. [See under "*Fast of Lent.*"] As regards the giving out the names of the departed, what more useful than this? What more opportune than this, and more to be admired, that they that are present may believe that the departed live, and are not in a state of annihilation, but are, and live with the Lord; and how could any more remarkable proof be exhibited that they that pray for the brethren have hopes of them, as of men that are departed on

[1] Τί δὲ ὅλως εὐχὴ τῶν ἐνταῦθα τοὺς ἐκεῖσε ὠφήσει.

journey. Furthermore, the prayer that is made on their behalf is of assistance, even though it may not rescind the whole of the accusations against them.[1] And, moreover, as whilst in this world we frequently stumble either wittingly or unwittingly, (this prayer for the dead avails) that what is more perfect be made clear unto us. For we make a commemoration of the just and on behalf of sinners; on behalf of sinners, supplicating for mercy from God;[2] and for the just, both patriarchs, prophets, Apostles, evangelists, martyrs, confessors, bishops also, and anchorites, and of the whole host of the just, in order that on account of the honor which we pay to Christ, we may separate Him from the race of men, and may render homage to Him with the feeling that the Lord is not to be likened to any child of man. . . . And again, to take up the thread of my argument, the Church necessarily does this, having received a tradition to this effect from the fathers. But shall any one be able to annul a mother's command or a father's law? Even as was said by Solomon, *My son hear the words of thy father, and forsake not the laws of thy mother* (*Prov.* i. 8), pointing out that the Father (that is, the only-begotten God) and the Holy Spirit, have taught both in the written and in the unwritten word, and that our holy mother the Church has laws abiding in her indissoluble; incapable, that is, of being dissolved. Laws, therefore, which are excellent, and all admirable, having been settled in the Church, this deceiver (Aërius) is again convicted."—*T.* i. *Adv. Hæres.* (75) *pp.* 908, 911, 912.[3]

St. Ambrose, L. C.—"*Blessed is he that hath part in the first resurrection* (*Apoc.* xx. 6). They who come not unto the *first resurrection*, but are reserved unto the second, these shall burn until they shall complete the time between the first and

[1] Ὠφελεῖ δὲ καὶ τὰ ὅλα τῶν αἰτιαμάτων μὴ ἀποκόπτοι.

[2] Ὑπὲρ μὲν ἁμαρτωλῶν ὑπὲρ ἐλέους Θεοῦ δεόμενοι.

[3] In the *Exposition of Faith and Practice*, given at the close of his work against heresies, St. Epiphanius again mentions the custom of praying and sacrificing for the dead: "ἐπὶ δὲ τῶν τελευτηδάντων, ἐξ ὀνόματος τὰς μνήμας ποιοῦνται, προσευχὰς τελοῦντες, καὶ λατρείας, καὶ οἰκονομίας."—*P.* 1106.

it, they shall remain longer in punishment." [1]—*T.* i. *Enarr. in* the second resurrection; or if they shall not have completed *Ps.* i. *n.* 54, *p.* 763.

"*Thou hast tried us by fire* (*Ps.* xvi. 3), says David: Therefore shall we all be *tried by fire.* And Ezechiel says; *Behold the Lord Almighty cometh; and who shall abide the day of His coming? or who shall stand to see Him? . . . And He shall sit refining and cleansing the gold and silver; and He shall purify the sins of Levi and shall pour them out as gold and as silver; and they shall offer sacrifice to the Lord in justice* (*Malach.* iii. 2-3). With fire, therefore, shall be purged [2] the sons of Levi; with fire Ezechiel; with fire Daniel. But these, although they shall be tried by means of fire, yet shall they say, *We have passed through fire and water* (*Ps.* lxv. 2). Others shall remain in fire; unto the former the fire shall be as dew, as it was to the Hebrew children, who were cast into the fiery furnace; but the avenging flame shall burn the servants of iniquity. Woe to me if my work burn, and I suffer the loss of this labor! Though the Lord shall save His servants; yet shall we be saved through faith, *saved yet so as by fire;* and if we are not utterly burned, yet shall we burn.[3] How it is that some remain in fire, whilst others pass through it, we are instructed by the divine Scripture in another place. Thus the Egyptian people was sunk in the Red Sea, the Jews passed through it. Moses passed through; Pharaoh was overwhelmed, because weightier sins drowned him."—*T.* i. *Enarr. in Ps.* xxxvi. *n.* 26, *pp.* 789-90.

"There is more than one baptism: one is the baptism which the Church here confers by water and the Holy Ghost, wherewith the catechumens must needs be baptized. . . . There is also, on the threshold of Paradise, a baptism, which originally was not; but after that the sinner was cast forth, there began to be a fiery sword,—placed there by God,—which originally

[1] Isti urentur, donec impleant tempora inter primam et secundam resurrectionem; aut, si non impleverint, diutius in supplicio permanebunt.

[2] Igne purgabuntur. [3] Et sì non exurimur, tamen uremur.

was not, when sin was not. Guilt began, and baptism began, wherewith they might be purified who sought to return to Paradise; that having returned they might say: *We have passed through fire and water.* Here *through water*, there through *fire.* Through *water*, that sins may be washed away; through *fire*, that they may be utterly burnt away. . . . To wit, this baptism is to be after the end of the world, when the angels have been sent to separate the good from the bad: when, by a furnace of fire, iniquity shall be utterly burnt; that in the kingdom of God the just may shine as the sun itself in the kingdom of its Father. And if one be holy as Peter, or John, he is baptized with this fire. The great baptist, therefore, will come, and seeing many standing before the entrance into Paradise, he will wave the moving sword, and will say to those who are on his right hand, and who are without any grievous sins, 'Enter in, ye who presume, who fear not the fire.' . . . Let then the consuming fire come; let it utterly burn away from within us the lead of iniquity, the iron of sin, and make us pure gold. But as he that is cleansed here, must needs be again purified there;[1] may that which the Lord shall say also purify us there—'Enter into my rest,' that so each of us that has been burnt, but not utterly consumed, by that flaming sword, when he has entered upon that lovely paradise, may give thanks to his Lord, saying, *Thou hast brought us into a refreshment* (*Ps.* lxv. 12). Whoso, therefore, shall pass through the fire, enters into rest: he passes from the material and the earthly, to the incorruptible and the eternal. One is this fire, which the Lord Jesus has prepared for His servants, wherewith sins, not voluntary, but casual, are utterly burnt away . . .; another that fire which He has appointed for the devil and his angels, concerning which (fire) He says, *Go ye into everlasting fire* (*Matt.* xxv. 41), in which that *rich man* was burning, who begged a drop of water from the *finger of Lazarus.*"—*T.* i. *Expos. in Ps.* cxviii. (*Gimel*) *n.* 14-17, *pp.* 997-8. A similar passage occurs, *Ibid.* (*Resh*) *n.* 12-15, *pp.* 1225-26, and he con-

[1] Iterum necesse habet illic purificari.

cludes this same discourse in the following manner: "*We must all stand before the judgment-seat of Christ; that every one may receive according as he hath done, whether it be good or evil.* Thou seest that Paul also will stand there, as himself declares. Beware of *wood*, beware of *stubble;* carry not with thee unto the judgment of God what the fire can consume. Beware lest whilst thou hast one or two things which may be approved, thou carry with thee what, in many works, may offend. *If any man's work burn he shall suffer loss; yet he himself can be saved by fire.* Whence it is deduced that the same man is both saved in part, and is condemned in part.[1] Knowing therefore that many are the judgments, let us examine all our works. In a just man the serious burning of some one work is a grievous loss; in the impious man the punishment is fraught with woe. Rather let all the judgments be replete with grace, be pregnant with verdant crowns, lest haply while our actions are weighed in the balance, the guilt weigh down the scale."—*n.* 58, *col.* 1238. See also on *St. Luke* xii. 59. *Thou shalt not go thence until thou pay the very last mite.—T.* i. *Expos. Ev. sec. Luc. n.* 158, *col.* 1448.

Speaking of the death of his brother, Satyrus, he says, "The poor too wept, and what is far more precious, and more beautiful, they washed away his sins with their tears. These are redeeming tears,[2] these lamentations that hide the pang of death."—*T.* ii. *De Excess. Fr. Satyri, n.* 5, *p.* 1115.

"There is, therefore, no doubt but that the patronage of the Apostles is by your tears procured;[3] there is no doubt, I say, but that Christ was moved to pity, at the sight of your tears. Though he has not here touched the bier, yet has He received the soul that has been commended to Him; and though He have not called unto the departed with His voice as when in the body, yet has He, by the authority of

[1] Salvatur ex parte, et condemnatur ex parte.

[2] Lacrymis suis ejus delicta laverunt. Illæ sunt lacrymæ redemptrices.

[3] Non ergo dubium est vestris lacrymis apostolorum patrocinium comparari.

His divine power, liberated his soul from the pains of death, and from the assaults of spiritual wickedness."[1]—*Ibid. n.* 29, *col.* 1121. He thus concludes: "Do not, I beg, delay me long who am anxious to come unto Thee; wait for me as I hasten to Thee; aid me as I hurry onward; and if I shall seem to Thee to tarry too long, summon me. . . . To Thee now, O Almighty God, do I commend a spotless soul,[2] to Thee do I offer my victim: receive propitiously and serenely a brother's gift, a priest's sacrifice."—*Ibid. n.* 79-80, *pp.* 1134-35.

"Give to his soul (manes) (or, give freely) the holy mysteries; with pious affection let us beg rest for his soul. Give the heavenly sacraments; let us follow (or, aid) the nephew's soul with our oblations.[3] Lift up, ye people, your hands with mine unto the holies, that by duty (or, gift) we may make a return for his merits."—*T.* ii. *De Obitu Valentin. n.* 56, *p.* 1189.

"Blessed shall both of you be (Gratian and Valentinian) if my prayers can avail anything; no one day shall pass you over in silence; no prayer (or discourse) of mine shall omit to honor you; no one night shall hurry by without bestowing on you a mention in my prayers; in every one of the oblations will I remember you."[4]—*Ibid. n.* 78, *p.* 1194.

"We lately raised up our voices together on the death of this prince (Theodosius), and now, while prince Honorius is present before our altars, we celebrate the fortieth day, because as holy Joseph rendered to his father Jacob the dutiful rites of burial during forty days, so also does this prince perform what is just towards his father, Theodosius. [He then notices that some observed the third and the thirteenth days, and others the seventh and fortieth.] I am bruised in heart,

[1] A cruciatibus mortis, et a nequitiæ spiritualis incursionibus ejus animam liberavit.

[2] Tibi nunc, omnipotens Deus, innoxiam commendo animam.

[3] Date manibus sancta mysteria, pio requiem ejus poscamus affectu. Date sacramenta cœlestia, animam nepotis nostris oblationibus prosequamur.

[4] Omnibus vos oblationibus frequentabo.

because a man has been taken from us whose like we can hardly find; but yet Thou alone, O Lord, art to be invoked, Thou to be implored, to make him stand (present) amongst Thy sons.[1] Do Thou, O Lord, who keepest even the little ones in this state of lowliness, save those who put their hopes in Thee. Give perfect rest to Thy servant Theodosius, that rest which Thou hast prepared for Thy saints:[2] may his soul return thither whence it descended; where it cannot feel the sting of death; where it may learn that this death is the end, not of nature, but of guilt. . . . I loved him, and therefore will I follow him even unto the land of the living, nor will I leave him, until, by tears and prayers, I shall lead him, whither his merits summon him, unto the holy mountain of the Lord,[3] where is life undying, where corruption is not, nor contagion, nor sighing, nor mourning, nor fellowship with the dead; the true land of the living, where this mortal may put on immortality."—*Ib. de Obit. Theodos. n.* 3, 36-37, *pp.* 1197-98, 1207-8. See also, under "*Sacrifice of the Mass*," the extract from *Ep.* xxxix. *Faustino.*

St. Jerome, L. C.—In a letter of consolation to Pammachius, on the death of his wife Paulina, he says: "Other husbands strew violets, roses . . . on the graves of their wives, and soothe with these offices the sorrow of their hearts; our Pammachius bedews the hallowed dust, and the venerable remains of Paulina with balsams of alms. With these pigments and sweet odors does he refresh her slumbering ashes,[4]

[1] Tu solus, Domine, invocandus es, tu rogandus, ut eum in filiis repræsentes.

[2] Da requiem perfectam servo tuo Theodosio, requiem illam, quam præparasti sanctis tuis.

[3] Nec deseram, donec fletu et precibus inducam virum, quo sua merita vocant. The ancient author of the *Comm. in Ep. Pauli, inter Op. S. Ambros.*, says: "Whereas, he saith, *yet so as* by fire, he shows that that man will be saved, but that he will have to endure the pains of fire, that, purged by fire, he may be *saved* (pœnas ignis passurum; ut per ignem purgatus fiat salvus), and not be tormented for ever, like the unbelieving (perfidi), in eternal fire."—*In Ep.* i. *ad Cor. in loco, p.* 122.

[4] Eleemosynæ balsamis rigat. His pigmentis atque odoribus fovet cineres quiescentes.

knowing that it is written, that *as water quenches fire, so do alms extinguish sin.*"—*T.* i. *Ep.* lxvi. *ad Pammach. n.* 5, *col.* 394-5.

"*Then they also that are fallen asleep in Christ, are perished* (1 *Cor.* xv.); who, though they be dead are not to *perish* by a perpetual death, because they are not held in mortal sin, but in light and slight sin. . . . For there is a sleep of sin which leads unto death, and there is another slumber of transgression, which is not oppressed with death."[1]—*Ib. Ep.* cxix. *ad Minerv. et Alexand. n.* 7, *col.* 800.

Writing against Jovinian, who taught that all are equal in heaven, he says, "If he *whose work has burned*, and perished, and who has endured the loss of his own labor, shall lose indeed the reward of his labor, *but shall himself be saved*, not however without the probation of fire,[2] then shall he, *whose work shall abide which he built up* (or upon), be saved without the probation of fire, and between salvation and salvation there will undoubtedly be a certain diversity."—*T.* ii. *L.* ii. *contr. Jovin. n.* 22, *col.* 360.

"But whereas thou (Ruffinus) imprecatest against the brethren, that is, against thy accusers, everlasting fires with the devil, thou dost not seem to me so much to weigh heavily on the brethren, as to relieve the devil, when he is (but) to be punished with the same fire as Christians."[3]—*Ib. L.* i. *contr. Ruffin. n.* 7, *col.* 495-6.

"If you cut off a finger, or the tip of the ear, there is pain indeed, but not so grievous a loss, nor, besides the pain, so grievous a deformity, as if you were to pluck out an eye, cut off the nose, or slit the mouth. We can live without some limbs, without others we cannot. There are light sins, and

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[1] Qui non in mortali peccato continentur, sed levi modicoque peccato. . . . Est enim somnus peccati, qui ducit ad mortem, et est alia delicti dormitio, quæ morte non stringitur.

[2] Ipse salvabitur, non tamen absque probatione ignis.

[3] Non tam fratres mihi videris premere, quam Diabolum sublevare, quum iisdem quibus Christiani ignibus puniendus sit.

there are grievous ones.[1] It is one thing to owe *ten thousand talents*, another to owe a *farthing*. And for an *idle word* shall we be held guilty, as well as for adultery; but it is not the same thing to be covered with shame, as to be tortured; to blush, as to be tormented for a lengthened period.[2] Think you that we say this of our own. Listen to the Apostle John, *He that knoweth his brother to sin a sin which is not to death, let him ask, and he shall give life to him who sinneth not to death. But whoso hath sinned unto death, who shall pray for him?* (1 *John* v. 16.) You see that if we pray for lesser sins, we shall obtain pardon: if for greater, the obtaining pardon of them is difficult; and that between sin and sin there is a wide distance. Wherefore is it also said to Jeremias concerning the people of Israel, who had sinned a sin unto death, *Do not thou pray for this people*, &c. (vii. 16). But if we all both enter into the world, and leave it with equal merit (equally), and this is a sample of the things to come, it follows that whether we be just or sinners, we shall be held in similar regard before God, seeing that we are now both born, and we die in the same way."—*Ib. Adv. Jovinian. n.* 30, *col.* 372.

"If Origen assert that no rational creature is to be utterly lost, and grant penitence to the devil, what is that to us, who declare that the devil and his associates, and all the impious and prevaricators perish everlasting, and that Christians, if they be overtaken in sin by death, are to be saved after being punished."[3] —*T.* ii. *Contr. Pelag. n.* 28, *col.* 712.

"*The worm which shall not die, and the fire which shall not be extinguished*, are understood by many to be that consciousness of sins which torments those who are in a state of punishment . . . so, however, as not to deny that the punishment

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[1] Sunt peccata levia, sunt gravia.

[2] Non est idem suffundi, et torqueri; erubescere, et longo tempore cruciari.

[3] Impios et prævaricatores (apostates) dicimus perire perpetuo, et Christianos si in peccato præventi fuerint, salvandos esse post pœnas.

of prevaricators, and of all those who deny the Lord, is eternal, seeing that the Lord says in the Gospel, *Go into everlasting fire which was prepared for the devil and his angels.* And elsewhere *bind his hands and feet*, &c. (*Matt.* xxii. 13). . . . Now they who would fain have it that the punishments are some time or other to have an end, and that the torments, though after a long period, yet still, come to a close, make use of these texts: *Rom.* xii. 25; *Galat.* iii. 22; *Micheas* vii. 9-12; *Ps.* xxx. 20; all which testimonies they heap together in their wish to prove their assertion, that, after pains and torments, there will be refreshments,[1] which are now to be kept from the knowledge of those to whom fear is of use, that, in their dread of punishment, they may refrain from sin. This we ought to leave entirely to the knowledge of God alone, not only whose mercies, but also whose chastisements also are nicely balanced, and He knows whom, when, and how long He ought to judge. And let our language be such as alone benefits human frailty. *O Lord, rebuke me not in Thy indignation, nor chastise me in Thy wrath.* And as we believe that the torments of the devil, and of all those who deny (the Lord), and of the impious, who *have said in their hearts, There is no God*, are eternal, so also do we think that the sentence of the judge upon sinners and impious men, but still Christians, whose works are to be tried and purged in fire, is tempered and mixed with clemency."[2]—*T.* iv. *L.* xviii. *in Isai. in fine.*

"Death is that whereby the soul is separated from the body; hell is the place wherein souls are shut up, either in refreshment, or in pain, according to the nature of their deserts."[3]—*T.* vi. *L.* iii. *Com. in Osee. col.* 152. See also *T.* i. *Comm. in Matt. col.* 28.

[1] Refrigeria.

[2] Sic peccatorum atque impiorum (in vetustiori *MS. Ambros.* "sic peccatorum etiam Christianorum, quorum) et tamen Christianorum, quorum opera in igne probanda sunt atque purganda, moderatam arbitramur et mixtam clementiæ sententiam Judicis.

[3] Infernus, locus in quo animæ recluduntur, sive in refrigerio, sive in pœnis, pro qualitate meritorum.

St. J. Chrysostom, G. C.—"*In the world ye shall have distress* (*St. John* xvi.) But nothing like this is said of those that are *there*, but all the contrary; *grief, sorrow and sighing have fled away* (*Isa.* xxv.); and that they shall come from the East and from the West, and shall recline in the bosom of Abraham, and Isaac and Jacob (*St. Matt.* viii.); and that there is a spiritual bridechamber, and shining lamps, and a translation to heaven. Why then dost thou put to shame the departed? Why dispose others to fear and tremble at death? Why cause many to accuse God, as though He had done very many dreadful things? Yea rather why after this dost thou invite the poor, and beg of priests to pray?

"'In order,' you say, 'that he that is dead may depart into rest; in order that he may have the judge propitious.'[1] For these things then art thou mourning and wailing. . . . 'And to whom,' you say, 'shall we leave our garments, to whom our houses, our servants and our lands?' To him again, and in a safer way, than if he were living: for there is nothing to hinder this. For if even the barbarians burn with the dead their property, much more is it just that thou send away with the dead his property, not that it be reduced to ashes, like those, but that it may invest him with more glory; and if indeed he departed a sinner, that it may loose his sins,[2] but if a just man, that it may become an increase of reward and recompense."—*T.* vii. *Hom.* xxxi. *in Matt. n.* 4, *pp.* 409-10. See also *T.* vi. *Hom.* xxviii. (*al.* xxix.) *n.* 3, *p.* 381.

"Not in vain are oblations made on behalf of the departed; not in vain supplications; not in vain alms.[3] All these things has the Spirit ordained, wishing us to be aided by each other. For observe, he is aided by thee; and thou art aided by him. Thou hast not considered money, impelled to do something

[1] *Παρακαλεῖς ἱερέας εὔξασθαι; ἵνα εἰς ἀνάπαυσιν ἀπέλθῃ, φησίν, ὁ τετελευτηκώς, ἵνα ἵλεω σχῇ τὸν δικαστήν.*

[2] *Ἵνα πλείονα τούτῳ περιβάλῃ δόξαν, καὶ εἰ μὲν ἁμαρτωλὸς ἀπῆλθεν, ἵνα τὰ ἁμαρτήματα λύσῃ.*

[3] *Οὐκ εἰκῇ προσφοραὶ ὑπὲρ τῶν ἀπελθόντων γίνονται, οὐκ εἰκῇ ἱκετηρίαι, οὐκ εἰκῇ ἐλεημοσύναι.*

generous; and thou to him hast become the cause of salvation,[1] and he to thee of almsgiving. Doubt not but he will reap some profit. Not unadvisedly does the deacon cry out, 'For the departed in Christ, and for those that are making a memorial of them.' It is not the deacon that utters this sentence, but the Holy Spirit, I mean his gift. What sayest thou? The sacrifice is in the hands (of the priest), and all things lie to open view fairly disposed; angels, archangels are present; the Son of God is present; all stand with so great awe; they stand by crying aloud, whilst all the rest are silent; and thinkest thou that all this is done in vain. Then too is all the rest in vain, both what is offered for the Church, and what for the priests, and what for the fulness?[2] Not so; but all is done with faith. What, thinkest thou, that oblation is made for the martyrs, because they are named at that hour? Though they be martyrs, yea, though above martyrs, great is the honor to be named when the Lord is present; when that death is consummated; that awful sacrifice; these ineffable mysteries. For see; that awful mystery,—that God gave Himself for the world, is announced; with that marvel seasonably does He bring to mind those that have sinned. For as, when the trophies of kingly victories are carried forth, both they who had a share in the victory have their praises then celebrated, and they who are in bonds are liberated on account of the occasion; but, when that occasion has passed by, he that has gained nothing, thenceforward derives no benefit from it,—so also in sooth here, this is the season of trophies: for, says he, *As often as you shall eat this bread, you show forth the death of the Lord.* For another cause do we make mention of martyrs, and this in testimony of our faith that the Lord is not dead, and that this, his having become a dead man, is a sign that death is dead. Knowing these things, let us think what consolations we are able to afford to the departed; in-

[1] *Τῆς σωτηρίας αἴτιος.*

[2] *Ὑπὲρ τοῦ πληρώματος;* Perhaps "those who fill the church." See *Ben. Ed. in loco.*

stead of tears, lamentations and monuments; alms, prayers, oblations, that so both they and we may attain to the promised blessings."—*T.* ix. *in Acta Apost. Hom.* xxi. *n.* 4, *p.* 188-9.[1]

[1] The following curious passage occurs earlier in the same homily: "Wouldst thou learn that this (death) is not the time for tears? This is that great mystery of the wisdom of God. The soul goes forward in haste to its Lord, as though it were leaving a dwelling. . . . Tell me, why dost thou lament? For dost thou thus only over sinners? . . . This man has squandered away his whole life in vain; neither did he live a single day for himself, but for pleasure, for luxury, for avarice, for sin, for the devil. Shall we not bewail such a one? Tell me: shall we not try to snatch him from his dangers? For it is in our power, it is indeed in our power, if we choose, for his punishment to be lessened. If we pray continually for him; if we give alms, even though he himself be unworthy, yet will God hear us. If for Paul's sake He saved others, and for the sake of other men He has spared others, why will He not for our sakes do the same? But out of his wealth; out of thine own; out of what source thou pleasest, aid him. Pour in oil—yea, rather, water. Has he not alms of his own to offer? Then at least let him offer those of his relations. Has he not alms that have been given by himself, at least let him have them given for him. Thus with confidence will his wife petition for him, having put down his ransom (λύτρον) for him. The more sins he has been subject to, so much the more does he stand in need of alms. And not for this cause only, but that he has not equal power, nay, far less. For it is not the same for him to do a thing himself, and for another to do it for him. As then the power is less, let us make it greater by the abundance of it (alms). Let not our solicitude be about his tomb, and his funeral rites. Place widows round him; that is the most important funeral rite. Tell them his name; bid them all put up their prayers and supplications for him. This will propitiate God; even though not by himself, but another for his sake is the cause of almsgiving. And this is an evidence of the mercy of God. Widows standing round and weeping, are able to snatch not from present, but even from that future death. Many have been benefited by alms given for them even by others. For though not a complete, yet have they experienced some consolation: since, if this be not so, how are little children saved? Whereas in their case they contribute nothing, but their parents all; and women have often had children vouchsafed them, though those children on their parts contribute not anything. God has given us many ways of being saved, only let us neglect them not. 'But what,' you say, 'if one be poor?' Again, I say, the quantity of the alms is not reckoned from what is given, but from the will. Only give not less than thine ability, and thou hast discharged the whole. 'But what,' you say, 'if he be solitary and a stranger, and have no one (to aid him)?' Tell me, why has he no one? For this very thing does he pay the penalty, that he has no one so friendly, so virtuous. This happens in our case, in order that if we ourselves be not virtuous, we may take care to have companions and friends that are virtuous, and wife and child, as reaping some benefit even for their sakes: reaping indeed little,

"'But I know not,' you say, 'whither he has gone.' Wherefore know you not; tell me? For, whether he lived well or otherwise, it is evident whither he will go. 'For this very reason,' you say, 'do I lament; because he departed a sinner.' This is but a pretext and excuse. For, if on this account thou bewailest him that is departed, it was thy duty to reform and correct him whilst he was alive. But thou everywhere lookest to what concerns thyself, not him. But if even he departed a sinner, even on this account one ought to rejoice that he was cut short in his sins, and added not to the evil; and to help him, as far as possible, not by tears, but by prayers, and supplications, and alms, and oblations.' For these things have not been inconsiderately devised, nor do we in vain make commemoration of the departed during the divine mysteries, and approach (God) in their behalf, beseeching the lamb that lies (before us), *who taketh away the sins of the world*, but that some consolation[2] may therefore arise to them. Nor in vain does he that stands by the altar, when the awful mysteries are being celebrated, cry out—'For all that have fallen asleep in Christ, and for those who are performing commemorations in their behalf.' For if there were no commemorations made for them, these words would not have been spoken; for our services are not mere scenery. God forbid! for by the ordinance of the Spirit these things are done. Let us, therefore, help them, and perform commemorations for them. For if the father's sacrifice purged Job's children, why dost thou doubt, whether, when we too offer up for the departed, some consolation[3] accrues to them; for God is wont to grant favors to those (others) who ask for others. And this Paul signified,

but something nevertheless. If thy care be to marry, not a rich but a religious wife, thou shalt enjoy this consolation: in like manner, if thy care be to leave behind thee, not a rich but a religious son, and a chaste daughter, so also shalt thou enjoy this consolation. If these things be thy care, thou also wilt be the same. And this too is a part of virtue, to choose such persons as friends, as wife, as child."—*Ib. l. c. n.* 3, 4, *pp.* 186-8.

[1] *Βοηθεῖν, ὡς ἂν οἷόν τε ᾖ . . . εὐχαῖς καὶ ἱκετηρίαις, καὶ ἐλεημοσύναις, καὶ προσφοραῖς.*

[2] *Παραμυθία.* [3] *Παραμυθία.*

saying that, *In a manifold person your gift towards us, bestowed by many, thanks may be given in your behalf* (2 *Cor.* i. 11). Let us not then grow weary of helping the departed, of offering up prayers for them, for even the common expiation of the world lies (before us).[1] By this made confident, we then pray for the world, and name them with martyrs, with confessors, with priests. Yea, for one body are we all, although some members are more glorious than others. And it is possible to gather from all sides pardon for them,—from the prayers—from the gifts (offered) in their behalf—from those who are named with them. Why then dost thou grieve, why lament, when it is possible to gather so much pardon for the departed?"[2]—*T.* x. *Hom.* xli. *in Ep.* 1, *ad Corin. n.* 4, 5, *pp.* 457-8.

"Grieve for those who departed in wealth, and who thought not of any solace for their souls from that wealth, who had the power to be washed for their sins and would not. . . . Let us grieve for these; let us aid them according to our power; let us think of some help for them, small indeed, but still able to aid. How, and in what way? Both by praying ourselves, and entreating others to make prayers for them; giving continually to the poor for them. This thing contains some solace. For, hearken to God saying, *I will protect this city for my own sake, and for my servant David's sake* (4 *Kings* xx. 6). If the memory only of a just man had so much power, when deeds also are done, how will they not avail? Not in vain have these things been by law ordained by the Apostles,[3] that a commemoration of the departed take place at the awful mysteries. They know that much gain accrues to them, and great assistance.[4] For when the whole people stands with hands uplifted, a priestly assembly, and the awful sacrifice lies to open view, how shall we not propitiate God when sup-

[1] *Τὸ κοινὸν τῆς οἰκουμένης κεῖται καθάρσιον.*

[2] *Τοσαύτην δυνατὸν συγγνώμην συναγαγεῖν τῷ ἀπελθόντι.*

[3] *Οὐκ εἰκῇ ταῦτα ἐνομοθετήθη ὑπὸ τῶν Ἀποστόλων, τὸ ἐπὶ.*

[4] *Ἰσασιν αὐτοῖς πολὺ κέρδος γινόμενον, πολλὴν τὴν ὠφέλειαν.*

plicating in their behalf? But this indeed concerns those who have departed in the faith; but the catechumens are not even accounted worthy of this solace, but are deprived of all such assistance, save one. And what is this? It is in our power to give to the poor for them. This effects a certain refreshment[1] unto them. . . . As we pray for living men, who are in nothing different from the dead, so may we also pray for these (the dead)."—*T.* xi. *Hom.* iii. *in Ep. ad Philipp. n.* 4, *pp.* 250-1. See also the extracts given under "*Sacrifice*," from *T.* i. *L.* vi. *de Sacerdotio*; *T.* xi. *Hom.* iii. *in Ep. ad Philipp.*

Apostolical Constitutions, G. C.—See the extracts given under "*Sacrifice*," from *L.* vi. *c.* xxx.

"We further offer to Thee also for all those holy persons who have pleased Thee from the beginning—patriarchs, prophets, righteous men, apostles, martyrs, and all those whose name Thou knowest. . . . Let us be mindful of the holy martyrs, that we may be found worthy to be partakers of their trial. Let us pray for those who have departed in the faith." —*Lib.* viii. *n.* 13.

"Let us pray for all our brethren that are at rest in Christ, that God, the lover of mankind, who has received his soul, may forgive him every sin, voluntary and involuntary, and become merciful and gracious to him, may place him in the land of the pious, who art sent unto the bosom of Abraham and Isaac and Jacob, with all those that have pleased Him, and done His will from the beginning of the world, whence sorrow, grief, and lamentation are banished. . . . Do Thou now also look upon this Thy servant, whom Thou hast selected and received into another state, and forgive him if voluntarily or involuntarily he has sinned, and afford him merciful angels, and place him in the bosom of the patriarchs and prophets and Apostles, and of all those that have pleased Thee from the beginning of the world, where is no grief, sorrow, or lamentation, but the peaceable reign of the godly, and of those that therein see the glory of Thy Christ."—*Ibid. L.* viii. *n.* 41.

[1] *Τινὰ παραψυχήν.*

"Now when you are invited to their memorials, do you feast with good order and the fear of God, as being able to intercede also for those that are departed."—*Ibid. n.* 44.

THIRD COUNCIL OF CARTHAGE, L. C.—This council, held in 397, decrees: "That the sacraments of the altar are not to be celebrated save by persons who are fasting, except on the one anniversary day, on which the Lord's supper is celebrated. For if a recommendation is to be made of any, whether bishops, or clerics, or others, who have departed after mid-day, let it be made by prayers only, if they who make (that recommendation) are found to have already dined."—*Can.* xxix. *col.* 1171. *T.* ii. *Labbe.*

FOURTH COUNCIL OF CARTHAGE, L. C.—This council, held in 398, decrees, that "Penitents, who attentively comply with the laws of penitence, if they chance to have died on a journey, or at sea, where aid could not be rendered them, the memory of them is to be recommended both by prayers and oblations."[1] —*Can.* lxxix. *col.* 1206. *Labbe, T.* ii.

CENTURY V.

ST. AUGUSTINE, L. C.—"Lay," she says (his dying mother, St. Monica), "this body anywhere; let not the care of it any way disturb you: this only I request of you, that you would remember me at the altar of the Lord, wherever you be.[2] And when she had delivered this sentiment in what words she could, she was silent, and was exercised by the increasing disorder."—*T.* i. *L.* ix. *Confess. n.* 27, *col.* 285.

"And behold the corpse was carried away; we went and returned without tears. For neither in those prayers which we poured forth unto Thee, when the sacrifice of our price was offered for her,[3] the corpse being placed by the grave's side before being deposited therein, as the custom there is, not even in those prayers did I weep."—*Ib. n.* 32, *col.* 287.

[1] Memoria eorum et orationibus et oblationibus commendetur.

[2] Tantum illud vos rogo, ut ad Domini altare memineritis mei ubi fueritis.

[3] Neque in eis precibus quas tibi fundimus, cum offerretur pro ea sacrificium pretii nostri (our ransom).

"But I, my heart being now healed of that wound, in which a carnal feeling might have been blamed, pour forth to thee, our God, for that thy servant a far different kind of tears,[1] flowing from a spirit shaken by the consideration of the dangers of every soul which *dieth in Adam*. Although she, having been vivified in Christ, even when not as yet released from the flesh, so lived as that Thy name is praised in her faith and manners, yet dare I not say, that, from the time that Thou regeneratedst her by baptism, no word has issued from her mouth against Thy precept. And it was said by the truth, Thy Son, *Whosoever shall say to his brother, thou fool, shall be guilty of hell fire*. And woe even to the praiseworthy life of men, if laying aside mercy, Thou examine it. . . . I therefore, O my praise and my life, God of my heart, having laid aside for awhile her good actions, for which I give thanks to Thee with joy, do now beseech Thee for the sins of my mother;[2] hear me through the medicine of our wounds, who hung upon the wood, and who sitting *at Thy right hand maketh intercession to Thee for us* (*Rom.* viii.) I know that she dealt mercifully, and from her heart *forgave her debtors their debts;* do Thou also forgive her her debts, if she contracted any during so many years after the water of salvation. Forgive, O Lord, forgive, I beseech Thee; *enter not into judgment with her* (*Ps.* cxlii.) Let *mercy exalt herself above judgment* (*James* ii.) . . . And, I believe, Thou hast already done what I beg Thee, but *the free-offerings of my mouth accept, O Lord*, (*Ps.* cxviii.) For she (St. Monica), the day of her dissolution being at hand, bestowed not a thought, &c. [For continuation see the first extract under "*The Eucharist.*" He continues:] Let none sever her from Thy protection. Let neither *the lion nor the dragon* interpose himself by force or fraud; for neither will she answer that she owes nothing, lest she be convicted and obtained by the crafty accuser: but she will answer that *her debts are forgiven* by Him, to whom none may

[1] Fundo tibi, Deus noster, pro illa famula longe aliud lacrymarum genus.

[2] Nunc pro peccatis matris meæ deprecor te.

repay that which He, who owed nothing, paid for us. May she then be in peace with the husband, before whom to none, and after whom to none was she married. . . . And inspire, my Lord, my God, inspire Thy servants my brethren, Thy sons my masters, whom with voice, and heart, and pen I serve, that as many as shall read these words may remember at Thy altar Monica Thy servant, with Patricius, her sometime husband,[1] by whose flesh Thou didst introduce me into this life, how, I know not. May they with pious affection remember my parents in this transitory light, and my brethren under Thee our Father in our Catholic Mother, and my fellow-citizens in the eternal Jerusalem, . . . that so, what she made her last request to me, may be granted to her more abundantly through my Confessions than through my prayers, in the prayers of many."[2]—*Ibid. L.* c. *n.* 34-7, *col.* 288-90.

"*Rebuke me not, O Lord, in Thy indignation.* May I not be amongst those to whom Thou wilt say, *Go into everlasting fire, which was prepared for the devil and his angels. Nor chastise me in Thy wrath;* that Thou mayest purify me, and make me such, that I may no longer need that amending fire, which is for those *who shall be saved yet so as by fire.*[3] Wherefore; but because they here build upon the foundation, *wood, hay, stubble?* but had they built *gold, silver, precious stones*, they would be safe even from both fires; not only from that eternal fire which will torment the impious for ever, but also from that which will chasten (amend) those who shall be

[1] Et inspira, Domine, inspira servis tuis . . . ut quotquot hæc legerint, meminerint ad altare tuum Monnicæ famulæ tuæ, cum Patricio quondam ejus cunjuge.

[2] Ut quod a me illa poposcit extremum, uberius ei præstetur in multorum orationibus, per confessiones, quam per orationes meas.

[3] Cui jam emendatorio igne non opus sit, propter illos qui salvi erunt, sic tamen quasi per ignem. This text is applied similarly, earlier in the same volume, *In Ps.* vi. *n.* 3, *col.* 34: "Arguuntur autem die judicii omnes qui non habent fundamentum quod est Christus; emendantur autem, id est purgantur, qui huic fundamento superædificant lignum, fœnum, stipulam; detrimentum enim patientur, sed salvi erunt tanquam per ignem.

saved by fire. For it is said, *But he himself shall be saved, yet so as by fire.* And because it is said, *He shall be saved,* that fire is despised. Yet, assuredly, though *saved by fire,* still will that fire be more grievous than anything that man can suffer in this life." [1]—*T.* iv. *in Ps.* xxxvii. *n.* 3, *col.* 418-19. See also *T.* v. *Serm.* clxxii. *n.* 2, 3, *col.* 1196-7, under "*Sacrifice of the Mass.*"

"Your first proposition is: 'Whether they, who are sinners after baptism, go forth at length from hell. For,' you say, 'the opinion of a few on this matter is different, they answering, that as the rewards of the just, so the torments of the wicked, have no end. For they would fain maintain that the punishment is perpetual, as is the reward. Against whom on the other hand is pleaded that evangelical sentence which says, thou shalt not go thence *until* thou repay the last farthing (*Matt.* v. 26). It follows, therefore, that this having been *repaid,* he may *go thence.* We believe this also by the decision of the Apostle, who says, *But he himself shall be saved, yet so as by fire* (1 *Cor.* iii.) But since we read elsewhere,' you say, 'and he knew her not *until* she brought forth (*Matt.* i. 25), which (*until*) we cannot interpret in this way, we wish to be made certain in this matter.' Thus far is your proposition. To which I answer out of my Book entitled 'On Faith and Works,' wherein I have spoken on this subject as follows:—'James, I say, is so vehemently hostile to those who think that faith without works is of avail to salvation, as to compare them to demons, saying, *Thou believest that there is one God; thou dost well, the devils also believe and tremble* (ii. 19). He also says that *Faith without works is dead.* How much, then, are they deceived, who, from a dead faith, promise themselves everlasting life? Wherefore we must diligently attend how that sentence of the Apostle—a sentence difficult to be under-

[1] Non solum de illo æterno igne qui in æternum cruciaturus est impios, sed etiam de illo qui emendabit eos qui per ignem salvi erunt. Dicitur enim, Ipse autem salvus erit, sic tamen quasi per ignem. Et quia dicitur *salvus erit,* contemnitur ille ignis. Ita plane quamvis salvi per ignem, gravior tamen erit ille ignis, quam quidquid potest homo pati in hac vita.

stood—is to be taken, where he says, *Other foundation no man can lay but that which is laid*, &c. (1 *Cor.* iii. 11-15): which some persons think is to be understood in such wise, that they who, to the faith which is in Christ, add good works, are to be thought to build on this foundation, *gold*, *silver*, *precious stones*; but they, *wood*, *hay*, *stubble*, who, whereas they have the same faith, do evil works. Whence they fancy that these persons, by certain pains of fire, can be purged so as to partake of salvation by the merit of that foundation." [He admits that this opinion is "held by Catholics, who seem to be deceived by a certain human compassion" (*n.* 10, *col.* 218), but he refutes it from the custom of the Church in refusing baptism to habitual and unrepenting sinners (*n.* 4, *col.* 212), and from numerous passages of Scripture—as 1 *Cor.* xiii. 2; vi. 9-10; *Gal.* v. 19-21; 1 *Peter* iii. 21, &c.; which texts being plain, and clearly opposed to this opinion, are to guide our interpretation of that difficult passage of St. Paul (*n.* 5, *col.* 214). He then proceeds to a careful examination of that text: the *foundation* is Christ, *the faith*, that is, *which worketh by charity*; he builds thereon *gold*, *silver*, *and precious stones*, who observes not merely the commandments, but keeps what we call the evangelical councils, whereas he builds *wood*, *hay*, *and stubble*, who observes the former, but not the latter (*col.* 215-16, 218-19), whilst he who observes not even the commandments, loses the foundation, as interpreted above, *faith*, that is, *that worketh by charity*. He who observes both the commandments and the councils could suffer no *loss* from the burning fire; though understanding, as we may, he says, the *fire* of trials, &c. endured here, both the perfect and imperfect pass through it, and are *tried* by it. But besides this *fire* of tribulation endured *here*, the passage may also refer to a fire endured in another world.] "For that some such thing takes place even after this life is not incredible; and whether this be the case may be inquired: and it may either be found, or be hidden from us, that some faithful persons are *saved by* a certain purgatorial *fire*, sooner or later, in proportion as they

have more or less loved perishable goods;[1] not, however, such of whom it is said, *Thou shall not possess the kingdom of God*, unless those same crimes be forgiven them as suitably penitent. [He gives a similar answer to the text, He shall not go out thence, *until* he repay the last farthing.] Your second question is, whether 'the oblation which is made for those who are at rest confers any benefit on their souls.' . . . I have said something on this matter in the book which I lately wrote to Paulinus, bishop of Nola, on occasion of his consulting me, whether burial in places dedicated to martyrs is of any benefit to the spirits of the dead. From that book is the following,[2] which I insert in this letter to you:—'I have been long,' I say, 'a debtor to your holiness, my fellow-bishop, venerable Paulinus, in a reply, from the time that you wrote to me, . . . inquiring if it is of profit, to a person after death, that his body is buried in the place dedicated to the memory of some saint. . . . You say, that it seems to you that these impulses of religious and faithful minds, whose care extends to these things for their own, are not useless. You add also, that it cannot be a vain thing, that the universal Church has had the custom to pray for the dead;[3] so that thence this also may be conjectured, that it is of benefit to a man after death, if, by the faith of his friends, such a place be provided for the burial of his body, whereby the assistance of the saints seems to be in this way also sought for.[4] But while these things are as stated, in what way what is said by the Apostle is not contrary to this opinion: *For we shall all stand before the judgment-seat of Christ, that every one may receive according to those things which He has done in the body, whether they be good or evil*

[1] Tale aliquid etiam post hanc vitam fieri incredibile non est, et utrum ita sit, quæri potest; et aut inveniri, aut latere, nonnullos fideles per ignem quemdam purgatorium, quanto magis minusve bona pereuntia dilexerunt, tanto tardius citiusque salvari. This occurs again in the same vol. *Enchirid. de Fide, Sp.* &c. *n.* 18 (*al.* 68), *col.* 382.

[2] It occurs in the treatise, *De Cura pro Mortuis*, *t.* vi. *col.* 865-6-7, *In Princ.*

[3] Universa pro defunctis ecclesia supplicare consuevit.

[4] In quo appareat opitulatio etiam isto modo quæsita sanctorum.

(2 *Cor.* v.), you signify that you do not quite see. But this question is thus solved, that by a certain kind of life, it is gained, whilst living in this body, that these things be of some aid to the dead; and through this, *according to those things which they have done in the body*, they are aided by those things which may be religiously done for them after (their departure from) the body. For some there are whom these things aid not at all; whether they be done on behalf of those whose deserts are so evil, that they are not worthy even to be aided by such things, or on behalf of those, whose deserts are so excellent, that they need not such helps. By the kind of life, therefore, which each one led in the body, it is effected that whatsoever things may be piously done for him, either benefit or do not benefit him, when he has quitted the body.' . . . I have also said something of the kind to Laurentius; it is as follows: 'The time,' I remark, 'which intervenes between the death, and the final resurrection of man, confines souls in hidden receptacles, according as each one is deserving either of rest or of sorrow,[1] as it has provided whilst living in the flesh. Nor is it to be denied that the souls of the departed are relieved by the piety of their living friends, when the sacrifice of the Mediator is offered for them, or alms are performed in the Church. But these things benefit those who merited, when living, that these things should be able to benefit them afterwards. For there is a certain manner of living neither so good as not to require these things after death, nor so bad as to be incapable of being benefited by them after death;[2] whilst there is a manner of living so advanced in good as not to require these things: and again there is another so far advanced in evil as to be incapable of being helped even by these things, when this life has passed away. Let no one,

[1] Sicut unaquæque digna est vel requie vel ærumna.

[2] Neque negandum est defunctorum animas pietate suorum viventium relevari, cum pro illis sacrificium Mediatoris offertur, vel eleemosynæ in ecclesia fiunt. . . . Est enim quidam vivendi modus, nec tam bonus, ut non requirat ista post mortem; nec tam malus ut ei non prosint ista post mortem.

however, hope that he can after death merit before God what he has neglected here. These things, therefore, which the Church is used to do to recommend the departed, are not opposed to the apostolic sentence, wherein it is said, *For we shall all stand before the judgment-seat of Christ*, &c., because each one whilst living in the body acquired for himself this merit also, that these things should be able to benefit him. For these things do not benefit all persons; and wherefore do they not benefit all persons, save on account of the difference of the life which each one led in the body? When, therefore, sacrifices, whether of the altar, or of certain alms, are offered for all the baptized dead, they are, for the very good, thanksgivings; for those not very bad, propitiations:[1] for the very evil, though they are no aids to the dead, they are some sort of consolation to the living. Whilst those whom they benefit—they either benefit to this end, that the forgiveness be complete, or certainly that the condemnation itself be more endurable."[2]—*T.* vi. *De Octo Dulcitii Quæst. col.* 211-19-23.

Having given the passage cited above, as addressed to St. Paulinus of Nola, he adds: "In the books of Machabees we read that sacrifice was offered for the dead. But even though this were not read at all anywhere in the old Scriptures, the authority of the universal Church, which in this practice is clear, is not small,[3] since in the prayers of the priests, which are poured forth to the Lord God at His altar, the recommendation of the departed has also its appointed place. But whether the place where the body is buried is of any benefit to the soul requires further inquiry. [After reasoning on this through two or three pages, he thus concludes, at *p.* 871:] I do not see of what help this can be to the dead, except for this, that whilst they (the living) keep in mind the places

[1] Pro non valde malis propitiationes sunt.

[2] Ad hoc prosunt, ut sit plena remissio, aut certe ut tolerabilior fiat ipsa damnatio. See *Ed. Bened. in loco.* The passage occurs again in the same vol. *Enchirid. de Fide, Spe,* &c. *n.* 29 (*al.* cix.) *col.* 402-3.

[3] Non parva est universæ ecclesiæ quæ in hac consuetudine claret auctoritas.

where the bodies of those whom they love are deposited, they may by praying commend them to those same saints, as clients to patrons, to be aided with the Lord.[1] Which indeed they might do, even though they might be unable to bury them in such places. . . . When the mind therefore recollects where the body of some dear friend is buried, and there presents itself to it a place made venerable by a martyr's name, the affection of one that remembers and that prays commends the beloved soul to that same martyr. When this affection is shown towards the dead by faithful friends, there is no doubt that it benefits those who merited, while they were living in the body, that such things should benefit them after this life. . . . Supplications for the spirits of the departed are not to be omitted;[2] to make which for all, who have departed in the Christian and Catholic society, the Church has taken upon herself,—even though their names are not pronounced,—under a general commemoration, that for those who have no parents, children, or any relatives or friends to do these things, they may be done for them by their one holy mother the Church."—*T.* vi. *De Cura pro mortuis*, *n.* 6 (*al.* iv.), *col.* 871.

"Some one may say: 'If there be no care amongst the dead, for the living, how is it that the rich man, who *was tormented in hell*, besought *father Abraham* to send Lazarus to his five brethren who were not as yet dead, that he might deal with them, *lest they also should come into the same place of torments?*' But because the rich man said this, did he therefore know what his brethren were doing, or enduring at that time? He thus felt solicitude for the living, although he was utterly ignorant of what they were doing; in the same manner as we feel solicitude for the dead, although we assuredly know not what they are doing. For if we had no solicitude for the dead, we should not certainly supplicate God

[1] Eisdam sanctis illos tanquam patronis susceptos apud Dominum adjuvandos orando commendent.

[2] Non sunt prætermittendæ supplicationes pro spiritibus mortuorum.

in their behalf."—*Ib. De Cura pro mortuis, n.* 21 (*al* xvi.), *col.* 886.

"For neither are the souls of the pious dead separated from the Church, which now also is the kingdom of God. Otherwise a commemoration would not be made of them at the altar of God in the communication of the body of Christ."—*T.* vii. *L.* xx. *c.* ix. *De Civit. Dei, col.* 942.

"The prophet Malachias . . . foretells the last judgment, saying, *Behold He cometh, saith the Lord Almighty, and who shall endure the day of His coming*, &c. (*Mal.* iii. 1-6). From the things here said, it seems more evidently to appear that, in that judgment, the pains of some will be purgatorial.[1] For whereas it is said, *Who shall endure the day of His coming, or who shall be able to stand to see Him? For He entereth like a refining fire, and like the fullers' herb; and He shall sit refining and cleansing, as if gold and as if silver, and He shall cleanse the sons of Levi, and shall pour them forth like gold and silver*, what else is to be understood? Isaias also says something of the kind (iv. 47). . . . But this question concerning purgatorial pains[2] must be deferred unto another time for its more careful treatment. But we ought to interpret *the sons of Levi and Juda* and Jerusalem, as being the very Church of God, gathered not out of the Hebrews only, but out of other nations also; not such a church as now is, where *If we say that we have no sin, we deceive ourselves, and the truth is not in us* (1 *John* i. 8), but such as it will be then, cleansed (purged) by the last judgment, like a barn-floor by the winnowing fan; they also being cleansed with fire, unto whom such cleansing is necessary."[3]—*Ib. L.* xx. *c.* xxv. *col.* 997. A similar passage occurs in the next chapter, *col.* 978.

Having, again, noticed the opinion of those who, like the

[1] Videtur evidentius apparere in illo judicio quasdam quorumdam purgatorias pœnas futuras.

[2] De purgatoriis pœnis.

[3] Eis quoque igne mundatis, quibus talis mundatio necessaria est.

followers of Plato, "will have it that there are no pains after death, but such as are purgatorial," he says: "We, however, acknowledge that, even in this mortal life some pains are purgatorial; not those with which they are afflicted whose lives are not thereby amended, or rather who thence become worse, but they are purgatorial to those who, chastened by them, amend. All other punishments, whether temporal or eternal, are inflicted,—according as each one is to be dealt with by Divine Providence, whether on account of past sins, or on account of sins wherein he that is punished is living, or for the exercise and manifestation of virtues,—by men and angels, either good or bad. . . . But some endure temporary pains in this life only, others after death, others both now and then; but before that most severe and final judgment.[1] But not all they, who endure temporary pains after death, go into the everlasting pains which will have place after that judgment. For as we have already said above, to some that which is not remitted in this world, is remitted in the *world to come*,[2] that they may not, to wit, be punished by the everlasting punishment of the world to come."—*Ib. l.* xxi. *c.* 13, *col.* 1015-16.

"If (the child which has not attained to the perfect use of reason) has received the sacraments of the Mediator, even though it may end its life during those years, translated that is, from the power of darkness unto the kingdom of Christ, it not only is not fitted for everlasting pains, but it does not even suffer any purgatorial torments after death."[3]—*Ib. c.* xvi. *col.* 1018.

Having said that few commit not some "damnable sin," he adds, "Whoso, therefore, would fain escape the everlasting pains, let him not only be baptized, but be justified in Christ,

[1] Sed temporarias pœnas alii in hac vita tantum, alii post mortem, alii et nunc et tunc, verum tamen ante judicium illud severissimum novissimumque patiuntur.

[2] Nam quibusdam, quod in isto non remittitur, remitti in futuro sæculo . . . jam supra diximus.

[3] Sed ne ulla quidem post mortem purgatoria tormenta patiatur.

and so pass veritably from the devil unto Christ. But let him be of opinion that there will be no purgatorial pains, except before that last and tremendous judgment." [1]—*Ib. l. c. col.* 1019.

Writing against those who taught that God would, in the end, at the request of His saints, pardon all men ; and having stated that, for the lost souls and evil spirits, the Church never prays, he adds : "For either the prayer of the Church or of some pious persons is heard in behalf of certain of the departed, but it is in behalf of those whose life, after they had been regenerated in Christ, was not so bad whilst they were in the body as to be accounted not worthy of such a mercy, nor so good as to be found not to need such mercy. So also after the resurrection of the dead has taken place, there will not be wanting those to whom, after the pains which the spirits of the dead endure, will be granted, the mercy that they be not cast into everlasting fire. For it would not be said with truth of some, that *it shall not be forgiven them neither in this world nor in the world to come*, unless there were some, to whom, though not *in this*, yet in *the* (*world*) *to come*, remission shall be granted." [2]—*Ib. l.* xxi. *c.* 24, *col.* 1028. For a further explanation of 1 *Cor.* iii. 15, see *Ibid. c.* 26, *col.* 1035-39.

"The Aërians are derived from a certain Aërius, who being a priest, is said to have been embittered at being unable to be ordained bishop ; and having fallen into the heresy of the Arians, he added certain dogmas of his own, saying that oblation ought not to be made for the dead ; [3] that stated fasts ought not to be celebrated, but that each one was to fast when it seemed good to himself, lest he may seem to be under the law."—*T.* viii. *Lib. de Hæresibus*, *n.* liii. *col.* 55. Several

[1] Purgatorias autem pœnas nullas futuras opinetur, nisi ante illud ultimum tremendumque judicium.

[2] Neque enim de quibusdam veraciter diceretur, quod non eis remittatur neque in hoc sæculo, neque in futuro, nisi essent quibus, etsi non in isto, tamen remittetur in futuro.

[3] Dicens offerri pro dormientibus non oportere.

other extracts on this subject may be found under "*The Sacrifice of the Mass.*"

St. Paulinus of Nola, L. C.—"I confess that I am sorely grieved, not so much at the bodily death of my brother, as at his spiritual negligence. We, therefore, conjure you, that while you sympathize with us in our sorrow, you would, with fatherly love, deign to call to mind that he also was once your spiritual child, begotten to you by the grace of God, and that this is a reason why you especially should take care, lest we, by squandering away the portion of our inheritance, bring shame on your piety which gloried in us as your children; but rather be the mercy granted to your prayers that his soul be sprinkled, with one cooling drop trickling if but from the little finger of your holiness;[1] and to us who have recourse to you, whilst it is yet time, and who cry aloud, *Father, we have sinned against heaven and against Thee, we are not now worthy to be called Thy sons* (*Luke* xv. 18-19), may the divine mercy, at Thy intercession, give relief for the sake of this confession of sin."—*Ep.* xix. *ad Delphinum, p.* 200, *T.* vi. *Bib. Max. SS. PP.*[2]

"Whilst writing this, my main anxiety arises out of the grief occasioned me by the recent death of my brother. . . . We therefore earnestly beseech you as a brother, which you deign to be unto us in the Lord, to help your loving brethren; and add this reward to the merits of your faith, sympathizing with our weakness in his regard, and uniting your labor of prayer with mine; that so, a merciful and compassionate God may refresh his soul with the dews of His pity through your prayers.[3] For, as a fire lit up by Him will burn even to the depths of hell, so doubtless will the dew of His mercy pierce

[1] Ut et illius anima vel de minimo sanctitatis tuæ digito distillans refrigerii gutta respergat.

[2] It will have been remarked, in the extract given from St. Augustine's "*De Octo Dulcit. Quæst.*," that St. Paulinus' opinion on this subject went, in some respect, even beyond that of the Bishop of Hippo.

[3] Refrigeret animam ejus stillicidiis misericordiæ suæ per orationes vestras.

hell, that they who are scorched in darksome fires may be refreshed with the dewy light of His pity."—*Ep.* xx. *ad Amandum, p.* 201, *t.* vi. *Bibl. Max. SS. PP.*

In a letter of condolence addressed to Pammachius on the death of his wife, he says: "Thou hast rendered what was due to each part; giving tears to the body and alms to the soul.[1] Veritably convinced as thou art of the truth, and a child of light, there were thy tears where thou knewest was death, thy works where thou believedst was life. For this cause didst thou assemble, in the court (of the Basilica) of the Apostle (St. Peter's at Rome), those patrons of our souls, the poor. . . . Thou hast already in Christ a mighty pledge of thine own, and no lowly petitioner, thy wife prepares for thee in heaven as much favor as thou addest unto her wealth from earth: not honoring her as I have said, with vain sorrow, but loading her with living gifts wherewith she now is gladdened; and even now does she reap the fruit of this thy labor, though thy reward from it still be in the seed. Already is she honored with thy merits, already is she fed with thy bread, and abounds with thy riches. . . . She needs not be refreshed by the finger of a stranger's hand, soaked as she is with dew from her own fingers, that is, with the works of thy right hand. Thou didst not enrich her as thy bride with so ample a dowry, as thou dost now pour wealth upon her that she is at rest. Blessed is she who has suffrages so numerous before Christ."[2] —*Ep.* xxxvii. *ad Pammach. t.* vi. *pp.* 227-30, *Bib. Max. SS. PP.*[3]

[1] Lacrymas corpori fundens, eleemosynam animæ infundens.

[2] Beata cui tam numerosa apud Christum suffragia sunt.

[3] The following verses of Prudentius deserve notice:

"Sunt et spiritibus sæpe nocentibus,
Pœnarum celebres sub Styge feriæ
Illa nocte, sacer qua rediit Deus
Stagnis ad superos ex Acheronticis."

"There is, beneath the Stygian lake, a solemn rest for the spirits ofttimes guilty, on that night whereon God returned to heaven from the stream of Acheron."—*Hymn* v. *ad Incens. Lucernæ*, 125-8. The place named is distinct from hell, as is seen from *v.* 133, "marcent suppliciis tartara mitibus."

THEODORET, G. C.—Having narrated, in his life of St. James of Nisibis, that a man was brought to the saint as dead, though really alive, in order to obtain money under the pretence of burying him, he says: "He (St. James) offered up supplications for the dead man, invoking God to remit the transgressions of which he had been guilty in his life-time, and to vouchsafe his admittance amongst the just; and whilst he was thus speaking, the soul of the man who had simulated death took its flight."—*T.* iii. *Hist. Relig. c.* i. *p.* 112.

"Shortly afterwards the relics of that teacher (St. John Chrysostom) were translated to that royal city. And again the faithful people, the sea being from the crowd of vessels made like the dry land, hid with torches the mouth of the Bosphorus. The present emperor gave that treasure to the city. . . . And applying both his eyes and forehead to the depository of the relics, he offered up prayer on behalf of his parents, praying Him to pardon what they had sinned in through ignorance. For his parents were long since dead, leaving him an orphan in extreme youth."—*Hist. Eccles. l.* v. *c.* xxxvi. *p.* 236, *Valesii. Cantab.* 1720.[1]

[1] The following is from "The Life of St. Thecla," by St. Basil of Seleucia, on which see "*Invocation of Saints*," in the note on this writer. Whilst Thecla was dwelling at the house of a worthy lady called Tryphæna, whose daughter Falconilla was dead. "Falconilla, standing by her mother, seemed to address her in these words: 'I conjure you, mother, to cease from your exceeding grief on my account . . . for you will not benefit me, and you will but bring yourself to the grave with me. Wherefore beseech Thecla who dwells with you, and who has become daughter to you in my place, to make intercession to God for me (*ποιήσασθαι τίνα πρεσβείαν ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν*), that I may attain unto His mercy and glad vision, and may be translated to the region of the just.' . . . Tryphæna thus addressed the virgin Thecla, who slept by her: 'O my child,' she said, 'child given me of God . . . that thou mayest relieve me under this my misfortune, and that thou mayest reconcile with Christ the soul of my daughter Falconilla, and that through thy intervention thou mayest supply what was wanting to her of faith, pray and supplicate Christ the King, that by Him the favor may be granted thee, of rest and everlasting life to my daughter, for this also does she implore of thee, by the vision which I have had this night. (*Καὶ τὴν τῆς ἐμῆς θυγατρὸς ψυχὴν . . . οἰκειώσῃς Χριστῷ, καὶ το παρὰ τῆς πίστεως ἐκλειφθὲν, διὰ τῆς σῆς ἐκπορίσῃς αὐτῇ πρεσβείας, εὔξαι καὶ δεηθῆτι.*) When Tryphæna had said this, the Virgin (both as having her soul ever ready for prayer and to

St. Peter Chrysologus, L. C.—"And Abraham added: *Neither can any one pass from hence to you, nor from thence come hither* (*Luke* xvi.) The hearing of this voice, my brethren, terrifies, terrifies me exceedingly, as it shows that they, who after death have once been consigned to penal custody in hell, cannot be transferred to the repose of the saints, unless, having been already redeemed by the grace of Christ, they be set free from this desperate state (despair) by the intercession of holy Church; that so what their sentence denies (them), the Church may merit, grace bestow." [1]—*Serm.* cxxiii. *p.* 181.

St. Nilus, G. C.—"To grieve and lament inconsolably, and to fast on account of a relation that is dead, is an argument of want of faith and of hope. He that believes that he that has just been placed in the grave will rise again from the dead, will be strengthened by hope, will give thanks to God, will change his lamentations into joy, will pray that he who has fallen asleep may obtain everlasting mercy,[2] will be impelled to a correction of his own failings."—*L.* i. *Ep.* cccxi. *p.* 115.

Council of Vaison, L. C.[3]—This council, held in 442, decrees that: "In behalf of those who, after having received penitence, are, while living in satisfactory compunction in the

propitiate God, as circumstances seemed to require, and also considering the reasonableness of the request (*τὸ τῆς αἰτήσεως εὔλογον*), and her who made it, set herself without delay to this object. For, lifting up her sacred and most holy hands to heaven, she addressed something of this kind to God: 'Christ, Thou who art the King of heaven . . . and who hast vouchsafed that I should already suffer something for Thee, grant also to Thy servant Tryphæna, that her desire on behalf of her daughter may be fulfilled: for her desire is, that the soul of her daughter may be numbered with the souls of those who have believed in Thee, and may enjoy the banquet and delight of Paradise. Make this return to her, O Lord Christ, for my sake, for behold, she has been the protector of my virginity. . . . For all which services this is her request, this her wish, that her only child may obtain rest.'"—*L.* i. *Vitæ S. Thecl. p.* 259; *In. Ed. Op. S. Greg. Thaum.* Paris. 1622.

[1] Apud inferos pœnali custodiæ deputatos, ad sanctorum quietem non posse transferri, nisi Christi gratia jam redempti, ab hac desperatione sanctæ ecclesiæ intercessione solvantur; ut quod sententia negat, ecclesia mereatur, gratia præstet.

[2] *Εὔξεται ἐλέους αἰωνίου τυχεῖν τὸν κοιμηθέντα.*

[3] Vasense Conc.

career of a good life, overtaken by an unexpected death, in the fields or on their journey, the oblation is to be received, and their funerals, and afterwards their memory, are to be attended to with ecclesiastical affection: for it is wrong to exclude from the salutary sacred things the commemoration of those who, striving with faithful earnestness after those same sacred things, while they too long judge themselves guilty, and account themselves unworthy of the saving mysteries, and would fain be restored in a state of greater purification, are cut off from the viaticum of the sacraments; unto whom, perhaps, a priest would have thought that even the most complete reconciliation ought not to be refused."—*Can.* ii. *col.* 1457, *t.* iii. *Labbe.* See also *Ibid. can.* iii.

Liturgy of Jerusalem.—"Remember, O Lord, the God of spirits and of all flesh, those orthodox whom we have remembered and those also whom we have not remembered, from just Abel even unto this day; do Thou give them rest in the region of the living, in Thy kingdom, in the delights of paradise, in the bosoms of our holy fathers Abraham, Isaac, and Jacob, whence sorrow, grief, and lamentation are banished away, where the light of Thy countenance visits and shines continually."—*Ren. t.* ii. *p.* 38.

Liturgy of Alexandria.—"Give rest, O Lord our God, to the souls of our fathers and brethren, who are departed in the faith of Christ, being mindful of our forefathers from the beginning of the world, fathers, patriarchs, prophets, apostles, martyrs, confessors, bishops, saints, just men, and every spirit of those who have died (or, been perfected) in the faith of Christ;[1] and of those whom we this day commemorate, and of our holy father Mark the Apostle and evangelist, who showed unto us the way of salvation. Hail thou that art full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, because thou didst bring forth the Saviour of our souls. Especially of our most holy, immaculate, blessed lady, the mother of God, and

[1] *Παντὸς πνεύματος ἐν πίστει Χριστοῦ τετελειωμένων.*

the ever-virgin Mary. . . . And give rest to the souls of all these, O Lord our God, in the tabernacles of Thy saints, granting unto them in Thy kingdom Thy promised good things, which eye hath not seen nor ear heard. . . . Give rest to their souls, and vouchsafe them the kingdom of heaven."—*Renaud. t.* i. *pp.* 149-50.

Liturgy of Constantinople.—"We offer moreover this reasonable worship [1] for those who are departed from us in faith, our forefathers, fathers, &c. Be mindful of those who have gone to sleep before us in hope of a resurrection unto eternal life. . . . For the rest and remission of the soul of Thy servant N. Give it rest, oh our God, in a place of light, whence grief and lamentation are banished away, where the light of Thy countenance visits."—*Goar, p.* 78.

Liturgy of St. Basil.—*As in the Liturgy of Alexandria, given above. Renaudot, t.* i. *pp.* 71-2. "Give rest to those who have gone to sleep before us."—*Ib. p.* 87.

Coptic Liturgy.—"Be mindful also, O Lord, of all those who have enjoined us to remember them in our prayers and supplications to Thee. Give rest, O Lord, to those who have gone to sleep before us."—*Renaud. t.* i. *p.* 7. "Be mindful also, O Lord, of all those who have gone to sleep, and rest, in the priesthood and in every rank of the laity. Vouchsafe, O Lord, to give their souls rest in the bosom of holy Abraham, Isaac, and Jacob; lead them unto a verdant place by the waters of refreshment, into the paradise of delight, into the place whence sorrow, grief, and lamentation are banished away, in the light of Thy saints. Command those, O Lord, whose souls Thou hast received, to repose in this place, and do Thou preserve us," &c.—*Ib. pp.* 18-19.

Syriac Liturgy.—"Be mindful also, O Lord, of those who have departed out of this life; and of the orthodox bishops, who, from Peter and James Thy Apostles even unto this day, have clearly professed the right word of faith, and especially of Ignatius, Dionysius, Julius, and the other saints of praise-

[1] Λατρεία.

worthy memory. . . . Be mindful also, O Lord, of our fathers and brethren who have departed in the true faith, priests, deacons, subdeacons, lectors, cenobites, those who live in perpetual celibacy, laymen, &c. . . . O Lord, maker of bodies and of souls, be mindful at Thy heavenly altar of all those who have departed out of this troublesome world, and refresh them in Thy beautiful tabernacle. Bear them beyond the horrible abodes of torture, and place them in tabernacles filled with light. Deliver them from gloom and darkness, and snatch them from sorrow and grief; enter not into judgment with them, nor severely examine their past life; but whether in word or deed they have sinned, as men clothed with flesh, forgive and do away with their transgressions."—*Renaud. t.* ii. *pp.* 557-8.

Roman Liturgy.—"Be mindful also, O Lord, of Thy servants and handmaids N. and N., who are gone before us with the sign of faith, and sleep in the sleep of peace. Grant, we beseech Thee, O Lord, to them and to all that rest in Christ, a place of refreshment, light, and peace, through the same Christ our Lord. Amen."

Gothico-Gallican Liturgy.—"Hear, O Lord, the prayers of those who offer unto Thee; . . . and through the intercession of Thy saints, grant refreshment in the region of the living to those that are dear to us, and are asleep in Christ." "So descend upon this oblation, that it may be a medicine of health to the living, and give refreshment to the departed."—See *Vol.* ii. *p.* 194.

Gallican Liturgy.—"We beseech Thee, that Thou wouldst vouchsafe to receive this oblation . . . which we offer unto Thee . . . . for the desires of all that stand before Thee, for the commemoration of the saints, and for the repose of the dead."—See *Ib. p.* 195.

Mozarabic Liturgy.—"May the reception of the body and blood of our Lord Jesus Christ procure pardon to us that take it, and repose to the faithful departed."—*Ib. p.* 196.

It can scarcely be necessary to add any further extracts from

the liturgies; each and all contain prayers similar to the above. It may be well, however, to add a few extracts from the Sacramentary, published by the Fratres Ballerinii in their edition of the works of St. Leo, and which dates, at the latest, as early as the fifth century:—

"Almighty and everlasting God, who hast granted to Thy faithful remedies of life after death,[1] vouchsafe, we beseech Thee, that the soul of Thy servant being purified (expiated) from all sins, may rest in the lot of Thy redemption."[2]—*T.* ii. *p.* 134.

"We offer unto Thee, O Lord, with humble supplication, (these) victims, that the soul of Thy servant may, through those services of pious appeasing, obtain perpetual mercy."[3]—*Ibid. p.* 134.

"This oblation of Thy servant, which he offers to Thee for the soul of Thy servant, we beseech Thee, O Lord, that Thou wouldst receive graciously, and that, in the abundance of Thy mercies, Thou wouldst grant that whatsoever he may have contracted by earthly corruption, may be cleansed away by these sacrifices, and the chains of death being loosed, he may deserve to pass unto life."[4]—*Ibid. p.* 135.

"Absolve, we beseech Thee, O Lord, the soul of Thy servant from all sins, that he who was prevented by death, may not lose the fruit of penitence which his will desired."[5]—*Ibid. p.* 135.

"May the oblation, we beseech Thee, O Lord, of this sacrifice, satisfy Thee for the soul of Thy servant, and the pardon, which he desired, of his sins, may he obtain (find), and by the compensation of penitence desired (by him), may he

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[1] Remedia vitæ post mortem.

[2] Anima famuli tui a peccatis omnibus expiata, in tuæ redemptionis sorte requiescat.

[3] Per hæc piæ placationis officia, perpetuam misericordiam consequatur.

[4] Ut quidquid terrena conversatione contraxerit, his sacrificiis emundetur.

[5] Ab omnibus absolve peccatis, ut pœnitentiæ fructum . . . non perdat.

receive that which he could not by the office of his voice fulfil."[1]—*Ibid. p.* 135.

"Mercifully absolve, we beseech Thee, O Lord, the soul of Thy servant, by these sacrifices, by which Thou grantest purification both to the living and the dead, that it may await the day of resurrection in the hope of certain joy."[2]—*Ibid. p.* 136. Many other prayers of the like kind occur in the same place.

Council of Trent.—"Whereas the Catholic Church, instructed by the Holy Spirit, has from the sacred writings, and the ancient tradition of the Fathers, taught in the sacred councils, and has very recently declared in this œcumenical synod, that *there is a purgatory*, and *that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar;*—the holy synod commands the bishops, that they carefully endeavor, that the sound doctrine concerning purgatory, delivered by the holy fathers and sacred councils, be believed, held, and taught by the faithful of Christ, and be everywhere preached. Let the more difficult and subtle questions, and which tend not to edification, and from which, for the most part, there is no increase of piety, be excluded from popular discourses before the uninstructed people. Uncertain things likewise, or such as labor under an appearance of falsehood, let them not allow to be made public and treated of. While those things which tend to a certain curiosity and superstition, or which savor of filthy lucre, let them prohibit them as scandals, and stumbling-blocks to the faithful."—*Sess.* xxv. *Decretum de Purgat.*

[1] Satisfaciat tibi . . . pro anima famuli tui, sacrificii præsentis oblatio, ut peccatorum veniam quam quæsivit, inveniat: et quod officio vocis implere non potuit, desideratæ pœnitentiæ compensatione percipiat.

[2] His sacrificiis, quibus purgationem et viventibus tribuis et defunctis, animam famuli tui benignus absolve; ut resurrectionis diem spe certæ gratulationis expectet.

THE SACRAMENT OF EXTREME UNCTION.

PROPOSITION XIII.

The sacrament which is administered to dying persons, to strengthen them in their passage out of this life into a better, from the oil that is used on the occasion, Catholics call extreme unction, and they believe it to be divinely instituted.[1]

SCRIPTURE.

St. James v. 14-15.—"Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him; anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him."

THE FATHERS.

CENTURY III.

ORIGEN, G. C.—"There is also a seventh (mode of pardon) though a hard and laborious remission of sins through penitence, when the sinner *washeth his bed with his tears*, and *his tears become his bread day and night*, and when he is not ashamed to declare his sin to the priest of the Lord, and to seek a remedy according to him who saith, *I said, I will confess*

[1] "In the Sacramentary of St. Gregory the Great are found the ancient rite of blessing the holy oil with which the sick are to be anointed, and the form of administering this sacrament, by prayer, and the unction of the senses of the sick person with the blessed oil. It is there prescribed, that he should be anointed in the form of a cross. The priest says, 'I anoint thee with the holy oil, in the name of the Father, and of the Son, and of the Holy Ghost, &c. . . . And may this sacred unction of oil be to thee an expulsion of disease and weakness, and the wished-for remission of all thy sins.' Then he communicates him, with the body and blood of the Lord."—*Dr. Poynter's Christianity, p.* 172.

against myself mine injustice to the Lord, &c. (*Ps.* xxxi.) Wherein that also is fulfilled which the Apostle James saith, *But if any be sick among you, let him call in the priests of the Church, and let them impose hands on him,*[1] *anointing him with oil in the name of the Lord.*"—*T.* ii. *Hom.* ii. *in Levit. n.* 4, *p.* 191.[2]

CENTURY IV.

St. Ephræm, G. C.—Arguing against the Marcionites, that the body, or flesh, is not from the devil, he says: "If it happen to thee when sick that the medicines of the physicians are of no avail, the priests[3] piously bring thee aid, they pray for thy salvation and safety, and one indeed breathes into thy mouth, while another signs (seals) thee. What if (oh flesh) thou derive thine origin from the devil? It follows assuredly that they bless and sign the sick man, in the name of the devil."—*T.* ii. *Syr. Serm.* xlvi. *adv. Hæres.* 541.

St. Ambrose, L. C.—"Why then do you (Novatians) impose hands, and believe it to be the effect of the benediction, if the sick person happen to recover."—*T.* ii. *L.* i. *De Pœnit. n.* 36, *col.* 400.

St. J. Chrysostom, G. C.—"Our parents beget us unto the present life; but priests beget us unto the life that is to come. And the former cannot even ward off the death of the body from their children, nor repel an approaching disease; but the latter have often saved the sick soul, and one about to perish; in some making the punishment lighter, and preventing others entirely from falling; and this not by doctrine and admonition only, but also by the help of their prayers. For not only when they regenerate us, but they have power also to forgive

[1] In quo illud impletur quod apostolus dicit . . . et imponant ei manus.

[2] Origen seems here to apply the text of St. James to those who are infirm, or sick from sin; but such are all sinners, whether in health or sickness. Tertullian (*Ad Scap. n.* 4) mentions a Christian called Proculus, who cured the Emperor Severus of a disorder, by anointing him with oil.

[3] *Periodutæ*, "Ecclesiastica dignitas sacerdotum propria."—*Asseman. in loco.*

sins committed afterwards;[1] for, he says, *Is any man sick among you? Let him call in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord*, &c."—*T.* i. *L.* iii. *De Sacerd. n.* 6, *p.* 470.

St. Innocent, L. C.—"And as your friendliness has chosen to take advice concerning this, amongst other things, my son, the deacon Cœlestin, has added in his letter, that you have set down what is written in the epistle of the blessed Apostle James, *Is any one sick among you, let him call in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man, and if he have committed sin, he shall pardon him.* Which, there is no doubt, ought to be taken, or understood, of the faithful who are sick, who can be anointed with the holy of chrism, which, having been prepared by a bishop, may be used not only for priests, but for all Christians, for anointing in their own need, or in that of their connections.[2] But we observe that something superfluous is added, even the doubt whether that be lawful for a bishop, which there is no doubt is lawful for priests. For the words are addressed to priests for this reason, that bishops, hindered by their engagements, cannot go to every sick person. Whereas if a bishop be able, or think fit to visit any such, and to bless, and touch him with chrism, he can do so without any hesitation, as it is his to prepare the chrism. For this chrism cannot be poured upon penitents, in as much as it is a kind (a genus) of sacrament. For to persons to whom the other sacraments are denied, how can it be fancied that one kind (of sacrament) can be granted?"[3]—*Ep.* xxv. *ad Decentium, n.* xi. *p.* 589, *T.* viii. *Galland.*

[1] *Καὶ τὰ μετὰ ταῦτα συγχωρεῖν ἔχουσιν ἐξουσίαν ἁμαρτήματα.*

[2] Quod non est dubium, de fidelibus ægrotantibus accipi vel intelligi debere, qui sancto oleo chrismatis perungi possunt; quod ab episcopo confectum, non solum sacerdotibus, sed omnibus uti Christianis licet in sua aut suorum necessitate inungendum. The translation given in the text is required by the context.

[3] Nam pœnitentibus istud infundi non potest, quia genus est sacramenti. Nam quibus reliqua sacramenta negantur, quomodo unum genus putatur posse concedi?

CENTURY V.

St. Cæsarius, L. C.—"As often as any infirmity supervenes, let him who is sick receive the body and blood of Christ; and then anoint his body, that what is written may be accomplished in him: *Is any one sick, let him bring in the priests, and let them pray over him, anointing him with oil*, &c. See, brethren, that he who, in sickness, has recourse to the Church, shall deserve to obtain both health of body, and pardon of sins."—*In Append. T.* v. *S. Aug. Serm.* cclxv. *col.* 3048.[1]

Victor of Antioch, G. C.[2]—Commenting on St. Mark vi. 13, he says: "*And they cast out many devils, and anointed with oil many that were sick.* Luke also states the like; but what is here added, concerning the mystical unction and the use of oil, is mentioned by Mark alone amongst the Evangelists. However, what the Apostle James narrates, in his canonical (epistle), does not differ from the foregoing: for he writes: *Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil*, &c. (v. 14-15). Amongst other things, oil relieves the inconveniences resulting from toil, it feeds the light, and produces gladness. The oil, therefore, which is used in the sacred unction, denotes mercy from God, the cure of sickness, and the enlightening of the heart. It may, nevertheless, be said that prayer effects all these things, but that the oil is only the outward symbol of all that is done."—*T.* iv. *p.* 383, *Bibl. Max. SS. PP.*

St. Cyril of Alexandria, G. C.—Speaking against charms and incantations, he says: "But then, if any part of the body give thee pain, and thou believest truly, that the words: 'The Lord of Sabaoth,' and such like phrases, which

[1] Formerly, *de tempore* 215. It was first placed in the Appendix, as not being St. Augustine's, by the Benedictine editors. According to those editors, both in style and matter it seems to be by St. Cæsarius, who flourished at the close of the fifth century.

[2] He was a priest of that city, and flourished at the close of the fourth and the beginning of the fifth century. His commentary on the Gospel of St. Mark is given in the *Bibl. Maxima SS. PP. t.* iv.

the divine Scriptures assign to Him who is God by nature, will free thee from the evil, do thou, praying for thyself, utter these words; for thou wilt act better than those (condemned above) giving the glory to God, and not to the unclean spirits. I will also mention that divine Scripture, which says, *Is any man sick among you,*" &c.—*T.* i. *L.* vi. *De Ador. in Sp. et Ver. p.* 211.

COUNCIL OF TRENT.—"As regards the institution (of extreme unction) the synod declares and teaches, that our most merciful Redeemer, who willed that His servants should, at all times, be provided with salutary remedies against all the weapons of all their enemies; as, in the other sacraments, He prepared the greatest aids, whereby, during life, Christians might preserve themselves whole from every more grievous evil, so did He guard the close of life, by the sacrament of extreme unction, as with a most firm defence."—*Sess.* xiv. *De Extrema Unct.* "This sacred unction of the sick was instituted, as really and truly a sacrament of the new law, by Christ our Lord, insinuated indeed in *St. Mark*,[1] and commended and promulgated to the people by the Apostle James, . . . *Is any man sick among you,*" &c.—*Ibid. cap.* 1.

THE SACRAMENT OF HOLY ORDER.

PROPOSITION XIV.

We believe Order *to be a sacrament, by which the ministers of the Church are consecrated, and power given to them to perform such public offices as regard the service of God and the salvation of souls.*

SCRIPTURE.

John xx. 21.—"As the father hath sent me, I also send

[1] "And going forth, they preached that men should do penance. And they cast out many devils, and anointed with oil many that were sick, and healed them."—vi. 12.

you." See also *Luke* xxii. 14-19; *Matt.* xxviii. 16, 18-20; *Acts* i. 17, 21-26; vi. 2-6; xiii. 1-5; xx. 17-28; *Rom.* x. 14-15. "How shall they hear without a preacher? And how shall they preach unless they be sent?"

1 *Cor.* iv. 1.—"Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God." *Ib.* xii. 28-29. "And God indeed hath set some in the Church, first Apostles, secondly prophets, thirdly doctors . . . are all Apostles? are all prophets? are all doctors?"

Ephes. iv. 11.—"He gave some Apostles, and some prophets, and other some evangelists, and other some pastors and doctors; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ . . . that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine."

1 *Tim.* iv. 14-16.—"Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood. . . . Take heed to thyself, and to doctrine, be earnest in them. For in doing this thou shalt both save thyself, and them that hear thee." See also *Ibid.* v. 22.

2 *Tim.* i. 6.—"Stir up the grace of God, which is in thee by the imposition of my hands." *Ibid.* ii. 2. "And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also."

Titus i. 5.—"For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee." See also *Heb.* v. i. 4; xiii. 7, 17-24.

THE FATHERS.

CENTURY I.

St. Clement of Rome, L. C.—"There are proper liturgies (sacred offices) delivered to the chief priest; and a proper place assigned to the priests; and there are proper ministrations in-

cumbent on the Levites; and the layman is adjudged to the appointments of laymen.[1]

"Let every one of you, brethren, give thanks to God in his proper station, with a good conscience, with gravity, not going beyond the prescribed rule of his sacred office (liturgy).[2]

"The Apostles have preached to us from the Lord Jesus Christ; Jesus Christ from God. Christ, therefore, was sent by God, and the Apostles by Christ. . . . Preaching through countries and cities, they appointed their first-fruits,—having proved them by the spirit,—bishops and deacons.

"Our Apostles knew, through our Lord Jesus Christ, that contention would arise regarding the name (or dignity) of the episcopate.[3] And for this cause, having a perfect foreknowledge, they appointed the aforesaid (bishops and deacons), and then gave direction, in what manner, when they should die, other approved men should succeed them in their ministry (liturgy).[4] Wherefore, we account that they who have been appointed by them, or afterwards by other eminent men,—the whole Church consenting,—and who have ministered blamelessly to the flock of Christ, with humility . . . that such men are not to be, without injustice, thrown out of the ministry (liturgy). For it would be no small sin in us, if we should cast off from the episcopacy those who offer up the gifts blamelessly and holily."—*Ep.* i. *ad Corinth.* n. 40-44. These extracts will be found more fully under the heads "*Apostolicity*" and "*Sacrifice.*"

CENTURY II.

St. Ignatius, G. C.—"I exhort you that ye study to do all things in a divine unanimity,—the bishop holding presidency in the place of God; and the presbyters in the place of the

[1] *Τῷ γὰρ ἀρχιερεῖ ἴδιαι λειτουργίαι δεδομέναι εἰσίν, καὶ τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προστέτακται, καὶ λευίταις ἴδιαι διακονίαι ἐπίκεινται· ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.*

[2] *Μὴ παρεκβαίνων τὸν ὡρισμένον τῆς λειτουργίας αὐτοῦ κανόνα.*

[3] See the note on this passage under "*Apostolicity.*"

[4] *Διαδέξωνται . . . τὴν λειτουργίαν αὐτῶν.*

council of Apostles; and the deacons most dear to me, entrusted with the service of Jesus Christ.[1] . . . Be ye made one with the bishop, and with those who preside for a pattern and lesson of incorruption."—*Ep. ad Magnes. n.* 6. See many similar passages under "*Authority.*" See also other extracts under "*Authority*" and "*Apostolicity.*"

St. Justin, G. C.—See the extract given under the "*Eucharist.*"

St. Irenæus, G. C.—"But, that Paul taught plainly those things which he had also learned, and this not to those only who were with him, but to all his hearers, he himself makes manifest. For, at Miletus, having convoked the bishops and presbyters, who were from Ephesus, and the other neighboring cities,[2] for that he was hastening to Jerusalem to celebrate the Pentecost, *testifying* many things unto them, and declaring what must needs *befall him at Jerusalem*, he added: *I know that ye shall see my face no more*, &c. (*Acts* xx.)"—*Adv. Hæres. L.* iii. *c.* 14, *n.* 2, *p.* 201.

Clement of Alexandria, G. C.—"The degrees in the Church on earth of bishops, presbyters, deacons, are, in my opinion, imitations of the angelic glory, and of that dispensation which is said in Scripture to await all who, walking in the steps of the Apostles, live in perfect righteousness according to the Gospel."—*Strom. L.* vi. *n.* 13, *p.* 793. See also *Pædag. L.* iii. *c.* 12, *p.* 309.

Tertullian, L. C.—"To conclude my little work, it remains that I give an admonition also concerning the right rule of giving and receiving baptism. The right of giving it indeed hath the chief priest, which is the bishop: then the presbyters and deacons, yet not without the authority of the bishop, for the honor of the Church, which honor being preserved, peace

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[1] *Προκαθημένου τοῦ ἐπισκόπου εἰς τόπον Θεοῦ, καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων, καὶ τῶν διακόνων . . . πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ.*

[2] In Mileto enim convocatis episcopis et presbyteris, qui erant ab Epheso, et reliquis proximis civitatibus.

is preserved.[1] Otherwise laymen have also the right, for that which is equally received may equally be given, unless the name *disciples* denotes at once bishops, or priests, or deacons. The word of the Lord ought not to be hidden from any; wherefore also baptism, which is equally derived from God, may be administered by all: but how much more incumbent on laymen is the duty of reverence and modesty! Seeing that these things belong to superiors, let them not assume to themselves the office of the bishopric set apart for bishops. Emulation is the mother of divisions. A most holy Apostle has said, that *all things are lawful, but all things are not expedient.* Let it in truth suffice thee to use such things in thy necessities, whensoever the circumstances of place, or time, or person compel thee."—*De Baptismo, n.* 17, *pp.* 230-31. See also *De Præscrip. n.* 41, *cf. n.* 32.[2]

CENTURY III.

Origen, G. C.—"Besides these which are more general, there is one thing due to the widow, of whom the Church takes care; another to the deacon; and another to the presbyter; and what is due to the bishops is the weightiest, and will if not rendered be required, and avenged by the Saviour of the whole Church."—*T.* i. *De Oratione, n.* 28, *p.* 253. See also *Ibid. L.* iii. *Contr. Cels. n.* 30, *pp.* 466-67.

"Dost thou think that they who exercise the ministry, and glory in the order of the priesthood, walk according to this order, and do all things which beseem their order? In like manner, deacons, do they walk according to the order of their ministry? Then, whence is it that we often hear men blaspheme, and say, see 'What a bishop,' or, 'What a presbyter,' or, 'What a deacon'? Is not this said, when either a priest, or

[1] Dandi quidem (baptismi) habet jus summus sacerdos, qui est episcopus. Dehinc presbyteri et diaconi, non tamen sine episcopi auctoritate, propter ecclesiæ honorem, quo salvo salva pax est.

[2] Whether Tertullian, when become a Montanist, denied the divine institution of holy orders, seems doubtful.—*Cf. De Exhort. Cast. n.* 7, *De Fuga Persecut. n.* xi.

a minister of God, has dared to proceed in anywise contrary to His order, and do something contrary to the sacerdotal, or Levitical, order?"—*T.* ii. *Hom.* ii. *in Numer. n.* 1, *p.* 278, *col.* 2. See also *T.* iii. *Lib.* ii. *in Cantic. Cant. p.* 48, *col.* 1; *Ibid. in Matth. T.* xii. *n.* 14, *p.* 731; *Hom.* xx. *in Lucam, n.* 1, *p.* 956.

St. Hippolytus, G. C.—"The emperor does not despise the generals that are under him, nor governors despise their subjects; and without leaders a kingdom cannot stand: but neither let the bishop conduct himself haughtily towards the deacons, or the presbyters; nor the presbyter towards the laity; for the existence of a congregation depends on both; for both bishops and presbyters are the priests of certain others. . . . To be a Christian is in our power, but to be an Apostle, or a bishop, or any thing of the like, is not in our power, but in God's, who is the giver of His free gifts."—*De Charismatibus, Traditio Apostolica, Gall. T.* ii. *p.* 502, *n.* 1 (*Fabr. T.* i. *p.* 247).

"The bishop gives a blessing and does not receive it; he ordains, he offers,[1] he receives a blessing from bishops, but by no means from priests. The bishop deposes every cleric that deserves deposition, except a bishop, for one (bishop) only is not sufficient (to depose a bishop). The presbyter gives a blessing, and does not receive it: he receives a blessing from a bishop and from a fellow-priest: he imposes hands, but does not ordain;[2] he deposes not, but excommunicates those under him that may come under that punishment. The deacon blesses not, he gives not a blessing, but receives it from a bishop and from a presbyter; he baptizes not, he offers not, but when the bishop or the presbyter has offered, he distributes to the people, not as a priest,[3] but as ministering to priests."—*Ib. p.*

[1] *Ἐπίσκοπος χειροτονεῖ, προσφέρει.*

[2] *Χειροθετεῖ οὐ χειροτονεῖ.*

[3] *Ὡς ἱερεύς.* In the pages preceding the reference in the text will be found prayers used at the consecration of bishops, and at the ordination of priests, deacons, &c. They are substantially the same as those given in the *Apost. Constit. l.* viii.: from which work also a passage on "*Holy Order*" will be found, from *l.* iii. *c.* x., under "*Sacrifice.*" In the *Clementina,*

507, *n.* 17. This passage is also found in the *Apost. Const. lib.* viii. *n.* 28.

" For you know undoubtedly that bishops have been nominated by us, and presbyters, and deacons, with prayer and laying on of hands, pointing out by the difference in the names, the difference of the offices (things).[1] Having been taught by the Lord the series of things, we have assigned to the bishops what belongs to the high-priesthood,[2] to the presbyters what belongs to the priesthood,[3] to the deacons what belongs to the ministering unto both ; that what appertains to divine worship may be celebrated in a pure manner. For it is not lawful for a deacon to offer up sacrifice, to baptize, or to give the greater or the lesser blessing; nor for the presbyter to perform ordinations. For it is not a holy thing for the order to be reversed ; for He is *not the God of confusion*, that inferiors may tyrannically usurp what belongs to their superiors. For such do not war against us, or against the bishops, but against the universal bishop and the high-priest of the Father, Jesus Christ our Lord. For by Moses, the beloved of God, high-priests, and priests, and Levites were appointed; by the Saviour we the thirteen Apostles; but by the Apostles, I James and I Clement and the rest with us, not to give a list of all. But in common by each of us (were appointed) presbyters, and deacons, and subdeacons, and lectors. Wherefore, the first high-priest, the only-begotten Christ, did not seize to Himself that honor, but was constituted by the Father. He having become man for us, and offering to His own God and Father the spiritual sacrifice before His passion, to us alone did He give commission *to do this*, although there were others like unto us who

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a work which, according to Gallandius, Lumper, and others, appeared about the year 230, we meet with numerous examples of the distinction between the various grades of the clergy. See *Ep. Clem. ad Jacob. n.* 14; *Hom.* iii. *n.* 67; *Hom.* vii. *n.* 5, 8. See also the *Recognitiones Clementis*, for the ordination of bishops, priests, and deacons, *L.* iii. *n.* 66; and *l.* vi. *n.* 15.

[1] *Τῇ διάφορᾳ τῶν ὀνομάτων, καὶ τὴν διαφορὰν τῶν πραγμάτων.*

[2] *Ἀρχιερωσύνης.* [3] *Ἱερωσύνης.*

had believed in Him; but not by any means was every one that believed at once appointed a priest, or in possession of the dignity of the high-priesthood. But after His ascension, we offering up, according to His appointment, a pure and unbloody sacrifice, set apart bishops, and presbyters, and deacons seven in number, of whom Stephen was one, that blessed martyr . . . he never appears in the exercise of what appertains not to the deaconship, either offering sacrifice, or imposing hands on any one, but keeping to his deacon's order to the last."—*De Charism. Trad. Apostol. n.* 26, *Galland. t.* ii. *p.* 512. This passage, with slight additions, is found in the *Apost. Const. l.* viii. *n.* 46. Similar passages occur in other writers of the third century. See *Archelai Disp. cum Manete*, *Galland. t.* iii. *p.* 605, *n.* 51, *col.* 2.[1]

St. Cyprian, L. C.—"Know then that I have made Saturus a lector, and Optatus the confessor a subdeacon; whom we had already, by common advice, made next to the clergy."—*Ep.* xxiv. *Presbyter.* On the mode of consecrating a bishop see *Ep.* lxviii. *Felici*, given under "*Tradition.*"

"This too we see to be derived from divine authority, that a priest be chosen in presence of the people, in sight of all, and be approved worthy and fit by public judgment and testimony, as in Numbers the Lord commanded Moses (*Numb.* xxv. 26). God commanded a priest to be appointed before all the synagogue, that is, He instructs and shows that the ordinations of priests ought only to be solemnized with the knowledge of the people standing by, that so by the people being

[1] Besides the passages in the text, there are many others in the *Apostolical Constitutions* on this subject: "We enjoin that a bishop be ordained (χειροτονεῖσθαι) by three bishops, or at least by two; by one it is not lawful for you to be constituted; for the testimony of two or three is more secure and firm. But a priest, as also a deacon, and the rest of the clergy, by one bishop; but neither priest nor deacon is to ordain clerics from amongst the laity; but simply the priest is to teach, to offer, to baptize, and to bless the people, and the deacon to minister to the bishop and to the priests."—*Apost. Const. l.* iii. *c.* xxii. For the manner of consecrating bishops, see *Ibid. l.* viii. *c.* xlv.; and for the ordination of priests, see *Lib.* viii. *c.* xvi.; and of deacons, *Ib. c.* xvii.

present, either the crimes of the wicked may be detected, or the merits of the good proclaimed, and the ordination be just and lawful, which has been examined with the suffrage and judgment of all. This is afterwards observed in the Acts of the Apostles, in accordance with the divine teaching, when Peter speaks to the people of ordaining a bishop in the room of Judas (*Acts* i. 15); and we notice that the Apostles observed this, not only in the ordinations of bishops and priests, but also in those of deacons (*Acts* vi. 2). This surely was done so diligently and carefully, the whole people being called together, that no unworthy person might creep into the ministry of the altar, or to the priestly office."—*Ep.* lxviii. *Lælio.*[1]

CENTURY IV.

St. Optatus of Milevis, L. C.—"Why should I mention laymen who were not sustained by the possession of any dignity in the Church? Why deacons placed in the third, or presbyters in the second rank of the priesthood. The very heads and chiefs of all,[2] certain bishops, in those days, to purchase, even at the loss of eternal life, the brief delays of this uncertain light, delivered up the records (instrumenta) of the divine law."—*De Schism. Donat. l.* i. *n.* 13.

St. Ephræm Syrus, G. C.—"The difference of dress indicates also the dignity. If one be a bishop he is distinguished

[1] Eusebius uses the following language of a bishop of his day:—"Who is able to penetrate into these secret recesses, but only He, the great universal High-Priest; whose of right it is to search into the secrets of the rational soul; and perhaps to one other only is it attainable to partake, though in the second place, of an equal power—to him, that is, who has been set as the leader of this army; him whom that first and great High-Priest has honored here with the second place in sacred things, the Shepherd of this your divine flock, by the choice and judgment of the Father placed over this people, and whom Himself has appointed His minister and interpreter; a new Aaron, or Melchisedech, bearing the image of the Son of God, abiding and preserved perpetually, by the united prayers of you all. His then alone, after that first and greatest High-Priest, let it be, if not in the first, at least in the second place, both to look into and to watch over the inmost recesses of your soul."—*Hist. Eccles. l.* x. *c.* iv.

[2] Quid diaconos in tertio? quid presbyteros in secundo sacerdotio constitutos? Ipsi apices et principes omnium, aliqui episcopi.

both by his dress and his dignity ; if a presbyter, or a deacon, and so of the rest, and if they be unworthy, they shall be stripped (of their dress)."—*T.* i. *Gr. Repreh. sui ipsius, p.* 141.

" Whose heart is so stony as not henceforth to bewail that hour (of judgment) when bishops shall be separated from their co-bishops ; priests from their fellow-priests ; and deacons, and subdeacons, and readers from their compeers."—*T.* ii. *Gr. In Secund. Advent. Dom. p.* 200. See also *Ibid. p.* 205.

" Having led him (Abraham) from his cell, they conducted him to the city. And (the bishop) having imposed hands on him, sent him forward with gladness accompanied by the clergy."—*T.* ii. *Gr. In Vit. Abraami, p.* 4.

St. Epiphanius, G. C.—" His doctrines were, beyond all human conception, replete with madness. For he asks, 'Wherein is a bishop above a priest? They in nothing differ from each other. For their order,' he says, 'is one ; their honor one ; and their dignity one. The bishop imposes hands, but so does the priest : the bishop baptizes, and so does the priest. The bishop goes through the whole economy of worship, and the priest does the same. The bishop is seated on a throne, and so is the priest.' Herein he led many astray ; and they had him for their leader. Next he asks, 'What is this Easter that you celebrate? You are again made to take up with Jewish fables. There is not to be any celebration of the Passover, for *Christ our Passover is sacrificed.*' After this, he next asks, 'On what account do you, after their death, mention the names of the departed?' (see '*Purgatory*'). We will discourse briefly on these things advanced by him, and thus pass them by. And that the whole is full of folly is plain to every man of sense. To say, for example, that a bishop and a priest are equal. How can this be? For the order of bishops is generative of fathers ; for it begets fathers to the Church ; whereas the priestly order, unable to beget fathers, begets, through the laver of regeneration, children to the Church, but not fathers, or teachers. And how

is it possible for him, who has not had hands imposed on him, to ordain, to make a priest? And how is it possible to say that such a one is equal to a bishop? . . . Now, of these, which is the wiser? This deceived man, who has just now obtained notoriety, and who is still living; or they who were witnesses before us, who held before us the tradition in the Church, &c.? (see '*Tradition*')."—*Adv. Hæres.* (75) *pp.* 906, 908, 910.

St. Ambrose, L. C.—"What is signified by this, that after Aaron's death, God gave His command, not to the whole people, but to Moses alone, who is amongst the priests of the Lord, to clothe Eleazar, Aaron's son, with the garments of Aaron the priest; except that we might learn that a priest ought to consecrate a priest.[1] . . . For he that will have to supplicate for the people ought to be chosen by the Lord, and approved of by the priests, that there be nothing grievously to offend, in him whose office it is to mediate for the offences of others."[2]—*T.* ii. *Ep.* lxiii. *Eccles. Vercell. n.* 59, *p.* 1036.

"Who, brother, gives the episcopal grace? God, or man? Thou wilt answer without doubt God: but yet through man does God give it. Man lays on the hand, God bestows the grace. The priest lays on his suppliant right hand, and God blesses with His powerful right hand. The bishop initiates the order, and God bestows the dignity."—*T.* ii. *De Dign. Sacerd. c.* v.

Canons of the Apostles, G. C.—"Let a bishop be ordained by two or three bishops."—*Can* i. *col.* 25, *Labbe, t.* i.

"Let a presbyter, deacon, and the other clerics, be ordained by one bishop."—*Ib. can.* ii.

For regulations as to jurisdiction, &c., in the matter of holy order, see *Ibid. can.* xxxv., lxviii., lxxvi., lxxvii.-lxxx.

St. J. Chrysostom, G. C.—"*And when they had prayed, they laid their hands upon them.* From this it is evident that they separated them from the multitude; and they laying them, not

[1] Quod sacerdos sacerdotem consecrare debeat.

[2] Pro aliorum offensa intervenire.

the Apostles lead them. Observe how the writer avoids redundancy; for he says not how, but simply, that they were ordained by prayer, for this is the (*χειροτονία*) or, laying on of hands.[1] The hand of man is laid on, but God works all, and it is His hand that touches the heart of him that is ordained, if he be ordained as he ought to be."—*T.* ix. *Hom.* xiv. *n.* 3, *p.* 133. See also the beginning of the next homily, *p.* 138.

"*To the fellow-bishops and deacons* (*Philip.* i. 1). What is this? Were there many bishops of one city? Not so: but he thus designated the presbyters. For then they still interchanged the names, and the bishop was called a deacon. For this cause, when writing even to Timothy, he said, *Fulfil thy ministry* (deaconship) when he was a bishop. For that he was a bishop, he says to him, *Impose not hands suddenly upon any man.* And again, which *was given thee with the imposition of the hands of the priesthood;* and yet presbyters would not have imposed hands on a bishop. And again writing to Titus, he says: *For this cause I left thee in Crete, that thou shouldst ordain priests in every city, as I appointed thee. If any be without crime, the husband of one wife*, which things he says of the bishop. And after saying this, he added immediately, *For a bishop must be without crime, as the steward of God, not proud.* As then I said, both the presbyters were of old called bishops and deacons, and the bishops presbyters: whence even now many bishops write, 'To my fellow-presbyter,' and 'To my fellow-deacon.' But otherwise the distinctive name is given to each, the bishop and the priest, *To the fellow-bishops*, he says, *and deacons.*"—*T.* xi. *Hom.* i. *in Ep. ad Phil. n.* 1, *p.* 224.[2]

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[1] *Ἐχειροτονήθησαν διὰ προσευχῆς· τοῦτο γὰρ ἡ χειροτονία* (ordination) *ἐστὶν.*

[2] For the much-debated passage of St. Jerome on the origin of the episcopacy, see *Comm. in c.* i. *Ep. ad Titum, col.* 694-5, *t.* vii. *Ed. Vallars.* In the same commentary occurs the following: "Non solum episcopi, presbyteri, et diaconi debent magnopere providere, ut cunctum populum cui præsident, conversatione et sermone præcedant; verum et inferior gradus,

Fourth Council of Carthage, L. C.—Having described in the first chapter the qualifications required in a bishop, and entered into other particulars, the council defines, in the second that: "When a bishop is ordained, let two bishops place and hold a copy of the Gospels over his head and neck, and whilst one pours forth a blessing upon him, let all the other bishops present touch his head with their hands."—*Cap.* ii. *col.* 1199, *T.* ii. *Labb.*

"When a priest is ordained, while the bishop is blessing him, and holding his hand over his head, let all the priests who are present, also hold their hands over his head near the hand of the bishop."—*Ibid. cap.* iii.

"When a deacon is ordained, let the bishop alone who blesses him place his hand over his head; because he is not consecrated to the priesthood, but to the ministry."—*Ibid. cap.* iv.

"When a subdeacon is ordained, as he does not receive the imposition of hands, let him receive from the hand of the bishop an empty paten, and an empty chalice: and from the hand of the archdeacon a small pitcher with water, and a towel and manuterge."—*Ib. can.* v. Then follows, from *can.* vi. 10, the manner of ordaining the *Acolyte*, *Exorcist*, *Lector*, *Door-keeper*, and *Singer*.

CENTURY V.

St. Augustine, L. C.—"What some of these men, forced by truth, have begun to say, 'He that recedes from the Church does not forfeit baptism, but yet loses the right of conferring it,' is evidently in many ways a useless and foolish opinion. First, because there is no cause shown why one that cannot lose baptism itself, can lose the right of conferring it. For each is a sacrament, and each is given to man by a certain consecration:[1] Baptism when a man is baptized, the other when

exorcistæ, lectores, æditui, et omnes omnino qui domui Dei serviunt. Quia vehementer ecclesiam Christi destruit, meliores laicos esse quam clericos."—*Comm. in c.* ii. *Ep. ad Tit. Ib. col.* 728.

[1] Utrumque enim sacramentum est, et quadam consecratione utrumque homini datur.

he is ordained; and for this cause, in the Catholic Church, neither is allowed to be repeated. For if, at any time, any even of the (Donatist) prelates have come over to us from that party, they have, for the sake of the blessing of peace, after renouncing their error of schism, been received; and if it seemed proper that they should exercise the same functions as they had previously exercised, they have not been reordained; but as their baptism, so did their ordination remain entire; for in their separation was the evil,—which by the peace of unity was corrected,—not in the sacraments, which, wheresoever they are, are the same. And when it is judged expedient for the Church, that such prelates, on returning to Catholic fellowship, should not exercise therein their honors, the sacraments themselves of ordination are not taken away from them, but remain with them. And for this cause hands are not imposed upon them with the people, lest an injury be done, not to the man, but to the sacrament itself."—*T.* ix. *L.* ii. *Contr. Epist. Fundam. n.* 28, *col.* 105. So *passim*, see, for instance, *Ib. L.* i. *Contr. Donat. de Bapt. n.* 2, *col.* 159.

"Aërius having fallen into the heresy of the Arians, added some dogmas of his own. . . . He also said that a priest ought not to be distinguished from a bishop by any difference."[1]—*T.* viii. *Lib. de Hæres.* liii. *col.* 55.

St. Innocent I., Pope, L. C.—"Let the periods fixed by our ancestors be observed: and let no one be made quickly a lector, quickly an acolyte, quickly a deacon, quickly a priest. . . . Since therefore, it has by an undoubted definition been shown you, who ought to be admitted, or who rejected, you will have to choose out of all those whom your condescension sees are not to be repudiated, those whom you may make clerics."—*Ad Felicem Episcopum, col.* 1261, *Labb. T.* ii. See also on Arian ordinations, his *Ep. ad Alexand. Episc. col.* 1269, *n.* 3, *Ib.:* and the extract from his *Epis. ad Decent.*, given under "*Confirmation.*"

[1] Dicebat etiam presbyterum ab episcopo nulla differentia debere discerni.

St. Cyril of Alexandria, G. C.—"And should any one choose to seek out the orders of the Church, as prefigured in the law, he would be surprised, and not without cause. For to bishops, as being appointed to rule, and to those who fill a lower rank, to priests I mean, has the altar been entrusted, also the things within the veil; and to them also may fittingly be said, *And they shall guard their priests' office* (*Numbers* iii. 10). And to the deacons this applies: *They shall have charge of the coverings of the tabernacle, and of all the vessels thereof, and the watching of the people.* Do they not cry aloud, commanding in the churches, when the people ought to say the hymn, and stand orderly, and often enjoin them to keep still, and excite them to prayers, and when the unbloody sacrifice is being celebrated, do they not carry the more sacred vessels? . . . But the laity is withheld from every sacred office, and the word threatens the extremest punishment against those who seize on this honor."—*T.* i. *L.* xiii. *de Ador. in Sp. et Ver. p.* 454.

Theodoret, G. C.—"Though tens of thousands of men are baptized by one priest, they diminish not the grace of that priest; and though very many have hands laid on them by the chief priests, and receive the priestly dignity,[1] they lessen not the gift of that chief priest."—*T.* i. *Quæst.* xix. *in. Num. p.* 233.

St. Leo I., Pope, L. C.—"That, therefore, which we know was, with more earnest care, observed by our fathers, that do we wish to be adhered to by you also, that the sacerdotal, or levitical, ordination be not celebrated indiscriminately on all days. . . . For besides the authority of a custom, which we know comes from apostolic teaching, the sacred Scripture also shows, how, when the Apostles were, by the command of the Holy Ghost, sending Paul and Barnabas to preach the Gospel to the Gentiles, they fasting and praying imposed hands upon them: that we may understand, with what religious attention

[1] *Πάμπολλοι παρὰ τῶν ἀρχιερέων χειροτονούμενοι, καὶ τὴν ἱερατικὴν ἀξίαν δεχόμενοι.*

both of those who give, and of those who receive, care is to be taken lest the sacrament of so great a benediction seem to be negligently accomplished."[1]—*Ep.* ix. *Ad Dioscorum, Ep. Alexand. c.* i. *p.* 629.

"For whereas, to those who are set without the order of clerics, it is lawful to indulge in the propagation of children; yet, in order to show forth the purity of perfect continency, carnal connection is not allowed even to subdeacons, *that they also who have* (wives) *be as if they had none* (1 *Cor.* vii. 29). And they who have not (wives) let them remain single. But if it be fit that this be observed in this order, which is the fourth from the head, how much more in the first, or the second, or the third (order) is it to be observed, that no one be esteemed worthy of the levitical, or priestly, honor, or of the episcopal excellency, who is discovered not to have as yet refrained himself from the pleasures of wedlock."—*T.* i. *Ep.* xiv. *Ad Anastasium Thessalon. Episc. n.* 4, *pp.* 687-8.

Gelasius I., Pope, L. C.—"No less do we prohibit priests to go beyond their bounds; that they assume not presumptuously to themselves the things due to the episcopal dignity (summit); that they are not to seize to themselves the power of making the chrism, or the episcopal seal; . . . let them remember that on no account is it allowed them to have the right of making a subdeacon, or an acolyte, without the chief pontiff; and let them be assured, that if they think that, of their own choice, they may perform any thing which belongs specially to the episcopal ministry, they will be (are) at once deprived of the dignity of the priesthood, and of sacred communion. . . . The ordinations also of priests and deacons ought not to be performed except at certain seasons, and on certain days, that is, during the fast of the fourth, seventh, and tenth months, &c."—*Ep. ad Episc. Lucan. cap.* vi. xi., *col.* 1189-91, *T.* iv. *Labb.*

Council of Trent.—"Since it is evident, from the testi-

[1] Sacerdotalis vel levitica ordinatio celebretur . . . ne tantæ benedictionis sacramentum negligentur videatur impletum.

mony of Scripture, apostolical tradition, and the unanimous consent of the fathers, that by sacred ordination, which is performed by words and external signs, grace is conferred; no one ought to doubt, that order is truly and properly one of the seven sacraments of holy Church: For the Apostle says to Timothy: *I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of my hands.*"—(2 *Tim.* i. 6). *Sess.* xx. *c.* iii. The synod also declares, that, besides the priesthood, there are other major and minor orders, by which, as it were by steps, the candidate rises to the priesthood. The major orders are those of deacon and subdeacon: the minor are those of acolyte, exorcist, lector and door-keeper (*ostiarius*).—*Ibid. c.* ii.

CELIBACY OF THE CLERGY.

The discipline of our Church, on this point, has not always been, it is plain, precisely what it is at present; but because it is discipline, therefore may it be changed, as, in the alteration of times and circumstances, it has seemed, or shall seem, good to our ecclesiastical rulers. In the Greek and Latin churches the discipline is not the same: but in both, the advice of St. Paul, founded on the justest views, if it did not always enforce the practice, served to establish the principle, of the expediency of clerical celibacy. With the Greeks, no one, after ordination to the higher orders, is now allowed to marry; but they that have wives may be promoted to them, that of bishops excepted, who must always be single men.

SCRIPTURE.

1 *Cor.* vii. 7, 8, 25-28, 32-33, 35.—"I would that all men were even as myself; but every one hath his proper gift from God; one after this manner, and another after that. But I

say to the unmarried, and to the widows; it is good for them if they so continue, even as I. But if they do not contain[1] themselves, let them marry. For it is better to marry than to be burnt. . . . Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. I think, therefore, that it is good for the present necessity, that it is good for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you. . . . But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power, to attend upon the Lord, without impediment."

THE FATHERS.

To quote their sentiments on this subject is almost unnecessary, for they well-nigh unanimously, in their writings, inculcate a compliance with the counsel of St. Paul: and when the discipline of the Church permitted marriage, they almost uniformly chose a life of voluntary celibacy. They saw how true was the observation, that the married man was *divided*, and that *solicitude* for the things of the world was next to inseparable from that state. And where the fewer of those cares should be, there, they again saw, would the mind be more at liberty to *attend upon the Lord*—that is, to fulfil the duties of the ecclesiastical calling. A few extracts, therefore, will suffice.

[1] *Εἰ δὲ οὐκ ἐγκρατεύονται.*

CENTURY III.

ORIGEN, G. C.—"It is certain that the unceasing sacrifice is impeded by those who serve the necessities of wedlock. Wherefore it appears to me, that it belongs to him alone to offer the unceasing sacrifice, who has devoted himself to an unceasing and perpetual chastity."—*Hom.* xxiii. *in Numer. n.* 3, *p.* 358. See also *Hom.* vi. *in Levit. n.* 6, *p.* 218, *cf. Comment. in Matt. Tom.* xiv. *n.* 22, *p.* 645.

CENTURY IV.

ST. CYRIL OF JERUSALEM, G. C.—"For it behooved the purest, and the teacher of purity, to come forth from a pure bed-chamber; for if he, who fulfils well the office of a priest of Jesus, refrains himself from woman, how was Jesus Himself to be born of man and woman?"—*Catech.* xii. *n.* 25, *p.* 176.

EUSEBIUS, G. C.—"The Word says: It behooveth a bishop to be the husband of one wife (1 *Tim.* iii. 2). Besides, it beseemeth those who have been consecrated, and who are engaged in the ministry of God, to restrain themselves for the future from all matrimonial commerce; whereas, all they who have not been found worthy of so high and sacred office, the Lord allows, and well-nigh proclaims to all, that *marriage* (is) *honorable, and the bed undefiled, but fornicators and adulterers God judges.*"—*Dem. Evang. L.* i. *c.* ix. *p.* 33. The reader will, probably, also be acquainted with the attempt made by Eusebius, in his Ecclesiastical History, to prove that the Therapeutæ, described by Philo, were Christians. One of the arguments relied upon by him, is, that amongst them, both men and women, practised virginity spontaneously, to the end of their lives.—*H. E. L.* ii. *c.* xvii. *p.* 69.

ST. EPIPHANIUS, G. C.—"He (Christ) honors one wedlock, and in a special manner adorned, as a pattern, with the gifts of the priesthood, those who, after being once married, were continent or who had preserved their purity spotless; even as His Apostles becomingly and holily established, as a law of

the Church, for the priesthood."—*T.* i. *Adv. Hæres.* (48) *p.* 410. For the context see "*Matrimony.*"

"Him that is living in wedlock and begetting children, even though *the husband of one wife*, the holy Church of God does not receive, as deacon, priest, or bishop, but him only who refrains from that one wife, or is a widower; and this especially where the canons of the Church are strictly observed."—*Ib. Hæres.* 59, *p.* 496. For the context see "*Matrimony.*"

St. Ambrose, L. C.—"You who—virgins in body, of modesty untainted, aliens even from the conjugal fellowship—are fully aware that the ministry is to be exhibited blameless, and spotless, and not to be violated by any marital commerce, have received the grace of the ministry."—*T.* ii. *L.* i. *de Offic. Ministr. c.* 50, *p.* 66. For St. Chrysostom's opinion, see *T.* x. *Hom.* xix. *in Ep.* i. *ad Cor. n.* 1, *p.* 186. St. Jerome's frequent and emphatic advocacy of this discipline is too well known to require proof.[1]

St. Siricius, Pope, L. C.—"Let us now come to the most sacred orders of clerics, whom, from the intimation of your friendliness, we find so despised and in such confusion, that we must say with the mouth of Jeremias, *who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for this people* (ix. 1). . . . For we have learnt that many priests and Levites, for a long period after their consecration, have begotten offspring, both from their own wives, and also from shameful connection; and that they defend their crime on this plea, that in the Old Testament we read that liberty was granted to the priests and ministers to beget children. [Having replied to this he continues:] The Lord Jesus, when He had enlightened us by His coming,

[1] "Christus virgo, virgo Maria, utriusque sexus virginitatem dedicavere. Apostoli vel virgines, vel post nuptias continentes . . . assumpti in apostolatum reliquerunt officium conjugale."—*Apol. Contr. Jovin.* Even his adversary Jovinian seems to have admitted that such was the existing discipline of the Church: "Certe confiteris non posse esse episcopum, qui in episcopatu filios faciat." See also his *Comm. in c.* i. *Ep. ad Tit.*

proclaims in the Gospel that He came not *to destroy but to fulfil* (*Matt.* v.) And therefore would He have the Church, whose spouse He is, to shine with the splendor of chastity, that, in the day of judgment, when He shall come again, He may find it, as by His Apostle He instituted it, *without spot or wrinkle* (*Ephes.* v.) By the indissoluble law of which ordinances, all we priests and Levites are bound, that, from the day of our ordination, we yield up our hearts and bodies to sobriety and chastity, if we would, in all things, be pleasing to our God in those sacrifices which we daily offer. . . . And because some few of those concerning whom we are speaking, lament, as your holiness has reported, that they have fallen through ignorance,—to such we say that mercy is not to be denied, on this condition, that, without any increase of honor, they continue, as long as they live, in that office in which their crime was detected, if so be, however, that they have since been careful to show themselves continent. Whereas, those who rest on the excuse of an unlawful privilege, so as to assert that this is allowed them by the old law, let them know that they are deposed, by the authority of the apostolic see, from every ecclesiastical honor, which they have unworthily used, and never can handle the venerable mysteries, of which they have deprived themselves, while longing after obscene pleasures (appetites). And for that the present examples warn us to take precautions for the future:—If any bishop, priest, and deacon (which we would not have) shall be henceforward found such, let him even now understand that every access to mercy is closed by us; for it is necessary that wounds be cut out with the knife, when the remedy of fomentations has not affected them."—*Ep. ad Himer. Tarrac. Episc. n.* 7, *col.* 1019-20. *T.* ii. *Labbe.* See also *Ep. Episc. per Afric. n.* iv. *col.* 1029-30. *Ibid.*

Council of Neocæsarea, G. C.—"If a priest marry, let him be removed from his order; but if he commit fornication or adultery, let him be altogether cast out, and be brought to penitence."—*Can.* i. *col.* 1479-81. *Labbe, T.* i.

FIFTH COUNCIL OF CARTHAGE, L. C.—This council, held in 398, decrees, that: "Whereas the incontinency of certain clerics, towards however their own wives, has been reported, it hath seemed good that bishops, priest, and deacons, according to their own (or previous) statutes, restrain themselves even from their wives, which unless they do, let them be removed from their ecclesiastical office. But the other clerics are not compelled to this, but are to conduct themselves according to the custom of each church."—*Cap.* 3, *col.* 1215-16. *Labb. T.* ii. This last clause is a relaxation of the decree of the second council of Carthage, held in the previous year, which enjoined continency on bishops, priests, and deacons, and "on all who are engaged in the service of the divine things."—*Cap.* ii. *col.* 1159. *Ibid.;* where also it is declared to be an apostolical tradition.

COUNCIL OF ORANGE, L. C.—"If any one, after having received the levitical benediction, is discovered to be incontinent with his wife, let him be removed from his office."—*Can.* xxiii. *col.* 1450. *Labbe, T.* iii.

CENTURY V.

ST. INNOCENT I., POPE, L. C.—See the extract from his *Epist.* ii. *ad Victr. n.* 12, given under "*Sacrifice;*" he also gives similar directions in his letter to St. Exuperius, bishop of Toulouse, *n.* i.[1]

COUNCIL OF ARLES, L. C.—This council, held in 452, defines that "one who is in the bond of wedlock cannot be raised to the priesthood."—*Can.* ii. *col.* 1011. *Labbe, T.* iv. See also *Ibid. can.* xliii., xliv., xlv., *col.* 1016. Similar regulations are found also in the *Council of Turin*, held A.D. 461, *can.* i. *col.*

[1] The following is from *Can.* xiv. of the *General Council of Chalcedon:* "Since in some provinces it is allowed to the readers and singers to marry, the holy synod has decreed that it shall not be lawful for any of them to marry a woman of heterodox opinions."—*Col.* 762, *t.* iv. *Labbe.* In *Can.* xvi. the council defines that, "A virgin who has dedicated (ἀναθεῖσαν) herself to the Lord God, and in like manner monks, are not permitted to contract matrimony. But if they are found to have done this, let them be excommunicated."—*Ibid. col.* 763.

1050. *Ibid.;* in the Concil. Venet. (a Gaulish synod), held in 461, *can.* xi. *col.* 1056. *Ibid.*

St. Leo, Pope, L. C.—See the extract from *Ep.* xiv. *ad Anastas.*, given under "*Holy Order.*"

Council of Trent.—"If any one shall say that the conjugal state is to be preferred to the state of virginity, or of celibacy, and that it is not better and more blessed to remain in virginity, or celibacy, than in matrimony, let him be anathema."—*Sess.* xxiv. *can.* x.

THE RELIGIOUS, OR MONASTIC STATE.

St. Matt. xix. 10-12.—"His disciples say unto Him: If the case of a man with his wife be so, it is not expedient to marry. Who said to them: all men take not this word, but they to whom it is given.[1] For there are eunuchs, who were born so from their mother's womb; and there are eunuchs, who were made so by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He, then, that can take, let him take it."

Ibid. 20.—"The young man saith to Jesus, all these (the commandments) have I kept from my youth, what is yet wanting to me? Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come, follow me."—1 *Cor.* vii. 7. "I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that."—8. "But I say to the unmarried, and to the widows: it is good for them if they so continue, even as I."—38. "He that giveth his virgin in marriage doth well; and he that giveth her not doth better."—40. "But more blessed shall she (the widow) be, if she so remain, ac-

[1] Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.

cording to my counsel; and I think that I also have the spirit of God."

On the advice given by Christ, and by the Apostles, in these passages, is founded the opinion, which Catholics entertain, of the expediency of what are called the evangelical counsels—that is, of *voluntary poverty*, *perpetual chastity*, and *entire obedience*. "When a counsel is given," says St. Jerome, "the will is left free; when a command, strict compliance is required." To live up to these counsels constitutes the character of the monastic profession; the vows, or solemn promises, which are freely made, induce the obligation; and from this arises the perfection of the state. The fathers are unanimous in their praises; and it was very early in the Christian Church that the state was embraced by many.[1] It was not, however, pro-

[1] Many of the writers cited in the next section, on "*Matrimony*," may be consulted on this subject. See, for example, St. Ignatius, St. Justin, Athenagoras, Clement of Alexandria, Tertullian, Methodius, St. Cyprian, St. Cyril of Jerusalem, St. Athanasius—in a word, nearly every writer quoted. Many other passages and authorities might be easily cited, as there are few subjects on which the fathers bear so uniform and accordant a testimony. I will add a few more extracts:—"She (St. Felicitas), continuing in widowhood, had vowed her chastity to God, devoting her nights and days to prayer."—*Pass. S. Felic. Ruinart, Acta, p.* 21.

St. Athanasius.—"Who amongst men ever taught, after death, or during life, virginity; or rather, who taught not that this virtue was impossible amongst men? But our Saviour, and universal king, Christ, had such power in persuading this doctrine, that even youths, not yet arrived at the legal age of manhood, profess virginity (ἐπαγγέλλεσθαι), which is above all law."—*T.* i. *De Incarn. Verbi, n.* 51, *p.* 73.

St. Epiphanius.—"For the rest, they laugh at those who lead an ascetic life, and at chastity and virginity, as persons that have foolishly taken a task upon themselves."—*Adv. Hæres.* (26), *l.* i. See also St. Jerome against Jovinian, *passim.*

Council of Ancyra (A.D. 315).—"Whatsoever persons who, having made a profession of virginity, make void their profession, let them fulfil the term of digamists."—*Can.* xix. *col.* 1464, *Labbe* i.

Council of Elvira (A.D. 305).—"Two virgins who have dedicated themselves to God, if they have lost their promised virginity . . . and understand not what they have lost, it hath seemed good that communion be not given even at the end (of life)."—*Can.* xiii. *col.* 972, *Labbe, t.* i. See also *Ruinart, Acta; Passio S. Saturnini, p.* 417, *et passim.*

As to monks and ascetics, we have the rules of St. Anthony and St. Pachomius, early in the fourth century; those of St. Pachomius were translated by St. Jerome; and St. Anthony's life, written by St. Athanasius, is

bably before the fourth century, that the eremitical life took a *regular* form in Egypt and other parts of the east; in the west, St. Benedict, towards the close of the fifth, gave that rule to his followers, which is most admired, and which has been generally adopted by the various founders of religious orders, male and female, in the western Church.

THE SACRAMENT OF MATRIMONY.

PROPOSITION XV.

We believe Matrimony *to be a sacrament of the new law, instituted by Christ; whereby a new dignity is added to the lawful contract of marriage, and grace given to those who worthily receive it.*

SCRIPTURE.

Matt. xix. 6.—"What, therefore, God hath joined together, let no man put asunder."—1 *Cor.* vii. In the whole chapter, the Apostle gives advice on the conduct of married persons, and on the respective states of celibacy and marriage; clearly considering it as a subject in which the great duties of religion are involved.—39. "A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty;

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still extant. Nearly one-third of the canons of the General Council of Chalcedon relate to monks. See *Can.* ii. iv. vii. xvi. xxiv. *Labbe t.* iv. The two last canons referred to are as follow: "A virgin who has dedicated herself to the Lord God (παρθένον ἑαυτὴν ἀναθεῖσαν τῷ δεσπότῃ Θεῷ), and in like manner monks, are not allowed to contract matrimony. But if they are found to have done this, let them be excommunicated. But we have determined that the bishop of the place shall have the power to deal indulgently with them."—*Can.* xvi. *col.* 763, *Labbe, t.* iv.

"The monasteries which have once been consecrated (καθιερωθέντα), with the consent of the bishop, are to remain monasteries for ever, and the things which belong to them are to be preserved for the monastery, and they can no more become secular dwelling-places. But those who suffer this to be done, are subjected to the punishments of the canons."—*Can.* xxiv. *col.* 767, *Ib.*

let her marry to whom she will; only in the Lord."—40. "But more blessed shall she be, if she so remain, according to my counsel; and I think that I also have the spirit of God."—*Ephes.* v. In this chapter the Apostle inculcates the mutual duties of man and wife, from the example of Christ and the Church; of his union with which he states matrimony to be a sign or figure. He therefore contemplates matrimony, not as a mere civil contract, whereby a man is bound to a woman, but as something mysterious or sacramental: "For this cause," he says (v. 31), "shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament (or mystery);[1] but I speak in Christ and in the Church."—It may, however, be granted that there is not any passage in Scripture, in which any express mention is made of the institution of this sacrament. But the doctrine, that Christian matrimony is a sacrament which confers grace on the parties who worthily receive it, is the common doctrine of the Latin and Greek Church; even of all the heretical and schismatical churches in the east, as is evident from the rituals and books of the administration of sacraments, used by the Greek Church and the churches of the Copts, the Jacobites, and the Nestorians, and others.

THE FATHERS.

CENTURY II.

St. Ignatius, G. C.—"Speak unto my sisters that they love the Lord, and be content, in flesh and spirit, with their husbands. Exhort also my brethren in the name of Jesus Christ, that they love their wives, even as the Lord the Church. If any one can remain in chastity, unto the honor of the Lord of the flesh, let him remain without boasting. If he boast, he is lost, yea, if he (pretend to) knowledge beyond the bishop, he

[1] *Μυστήριον.*

is corrupted. But it is fitting for those who marry,—for both the men and the women,—to accomplish their union with the consent of the bishop,[1] that their marriage may be according to God, and not according to lust. Let all things be done to the honor of God."—*Ad Polycarp. n.* 5.

ATHENAGORAS.—"Having the hope of eternal life, we despise the things of this life, and those things in which the soul takes pleasure. Each of us looks upon her whom he has married according to your laws as his wife, as far as regards the procreation of children. For, as the husbandman, when he has cast the seed into the earth, waits for the harvest, and sows no more, so also with us the limit of concupiscence is the begetting of children. You may meet with many amongst us, both men and women, who have grown old in a state of celibacy, in the hope thereby to be more closely united to God. But if the continuing in virginity and celibacy unites more closely to God, and even thoughts and desires exclude us from His presence; of those things of which we shun the desire, much more do we renounce the act. For our profession consists not in well-composed sentences, but in demonstration and practice. Each one either continuing as he was born, or confining himself to one marriage, for a second marriage is a decorous adultery."—*Legatio pro Christianis, n.* 33, *p.* 310, *Ed. Bened. St. Justin. Paris.* 1742.[2]

CLEMENT OF ALEXANDRIA, G. C.—"Some have adopted continency blasphemously, with all impiety towards God, when it was lawful to choose celibacy agreeably to the sound rule of piety; giving thanks for the grace given them, but not abhorring the creature, or despising those who are married; for the

[1] *Πρέπει δὲ τοῖς γαμοῦσι καὶ ταῖς γαμουμέναις, μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι.*

[2] St. Justin gives similar testimony: "Many, both men and women, of the age of sixty and seventy years, who have been disciples of Christ from their infancy, continue in immaculate virginity. And it is my boast to produce such before the whole human race (or, I profess to show such in every race of men)."—*Apol.* i. *n.* 15, *p.* 52, *Ed. Ben.* "We either marry at first, for no other object than to rear children, or else, declining to marry, we live perpetually continent."—*Ibid. n.* 29, *p.* 61.

world, as well as celibacy, is the work of the Creator; but let both give thanks in the state in which they are placed, if they know for what ends they are placed in it."—*Strom. l.* iii. *n* 18, *p.* 560.[1]

TERTULLIAN, G. C.—"How can we find words to describe the happiness of that marriage, which the Church joins together; and the oblation confirms; and the blessing seals;[2] the angels report; the Father ratifies."—*L.* ii. *Ad. Uxor. n.* 9, *p.* 171.[3]

CENTURY III.

ST. METHODIUS, G. C.—"An exceedingly great, and wonderful, and glorious thing is virginity; and if I must speak openly, after the sacred writings, it is the breast of immortality,[4] its flower and first-fruit. It is the one best and fairest profession; and therefore does the Lord promise the kingdom of heaven to those who have made themselves eunuchs, where in the Gospel He treats of the various kinds of eunuchs. For a rare thing, and difficult of attainment amongst men is chastity, and the more it is superlative and majestic, the more is it sur-

[1] Clement "evidently gives the preference to a life of celibacy."—*Account of the Writings, &c., of Clement of Alexandria, p.* 85.

[2] Quod ecclesia conciliat, et confirmat oblatio, et obsignat benedictio.

[3] The practice of making vows of continency is mentioned by Tertullian; such persons were called "*Brides of Christ.*" "Viderit et ipsum continentiæ *votum.*"—*De Virg. Vel. n.* ii. "Quod virgines *Christo maritatæ.*"—*De Resurr. Carn. n.* 61. "Malunt enim *Deo nubere*, Deo speciosæ, Deo sunt puellæ."—*L.* i. *Ad Ux. n.* 4.

[4] *Τὸ οὖθαρ τῆς ἀφθαρσίας.* St. Cyprian uses similar language: "I now address myself to the virgins, whose glory, as it is more sublime, so is greater the care required. They are the flower of the Church's growth, the charm and ornament of spiritual grace, a happy disposition, a perfect and inviolate work of praise and honor, an image of God corresponding to the Lord's holiness, the more illustrious portion of the flock of Christ. Through them rejoices, and in them abundantly flourishes, the glorious fruitfulness of Mother Church; and the more a numerous virginity adds to its numbers, the more increases the mother's joy . . . Neither is this caution vain . . . that they who have dedicated themselves to Christ (quæ se Christo dedicaverint), and retiring from carnal concupiscence, have vowed themselves to God both in flesh and mind (tam carne quam mente se Deo voverint), may complete this work of theirs which is destined to high reward."—*De Hab. Virg. p.* 354.

rounded with greater dangers. . . . This drink earth cannot produce; heaven alone knows how to pour it forth. Therefore is it to be our judgment, that virginity walks upon earth, but reaches even unto the heavens. . . . It is a virtue that was not made known to the first generation of men. For as yet mankind was far from numerous, and it was needful that it should increase into a multitude and be perfected. . . . But when, at length, the earth was inhabited from one extremity to the other, God did not suffer man to remain in the same state, taking care that men passing from one state to another should advance so as to come nearer to heaven, until they should become perfect, acquiring that highest and crowning lesson, virginity." [The whole of the *Convivium Decem Virginum*, from *pp.* 673-5, from which the above extracts are taken, is in a similar strain, gathering praises and examples of virginity and celibacy from every quarter, and replying to the usual objections,—reproduced in these days,—but without trenching on the excellence of the state of marriage. Thus:] "I seem to myself to discover clearly from the Scriptures, that after virginity had been introduced, the Word did not entirely do away with marriage For not because the moon is greater than the stars, is light on this account withdrawn from the other stars."—*Orat.* ii. *n.* 1, *Galland. p.* 678.

St. Zeno, L. C.—"Should it seem to any one harsh and severe, that we speak so confidently in a matter well-nigh opposed to nature, let him now cease from his surprise; from a conviction that this is the chief glory of Christian virtue, to tread under foot nature herself. But as virtue always casts a shade over pleasure, and nothing is right to any one but just what meets his fancy, especially in a matter which all people with one heart pursue, there cannot be a doubt, that the man who dissuades from marriage will be accounted a public enemy, or assuredly a madman. But I shall have no fear of what the jealousy of common talk may feign concerning me; for I do not condemn marriage, but I propose something as better than marriage." [He then quotes sundry passages from the

epistles of St. Paul, and pursues the argument at length.]—*Lib.* i. *Tract.* v. *n.* 1, *p.* 117, *T.* v. *Galland.*[1]

St. Athanasius, G. C.—"There are in this matter two modes of life, one inferior and common, I mean matrimony; and the other angelic and which cannot be surpassed, I mean virginity. He that chooses the worldly, matrimony that is, is not to blame; but he receives not so great gifts; for some he will receive, since he bears fruit thirty-fold. But whoso embraces a chaste state, and one that is above the world, although the road is, compared with the other, more rugged and difficult, yet has he more wonderful gifts, for he has produced a perfect fruit, even an hundred-fold."—*Epist. ad Amunem*, *p.* 766, *T.* i. *Par.* 2.

St. Cyril of Jerusalem, G. C.—"And the doctrine concerning chastity, let the order of monks[2] and of virgins espe-

[1] Eusebius, in his *Vita Constantini*, *l.* iv. *c.* xxvii., narrates of that emperor, that he all but worshipped the assemblies of persons dedicated to perpetual virginity. See also in the same vol. *De Laudib. Const. c.* xvii. *p.* 771. St. Athanasius alludes as follows to this disposition on the part of Constantine: "The Son of God, in addition to all his other benefits, granted unto us to have also an image on earth of the holiness of angels—virginity. The Catholic Church, therefore, has had the custom of calling those who possess this virtue, the spouses of Christ (*νύμφαι τοῦ Χριστοῦ*). The Gentiles, contemplating them, wonder at them as being the temple of the Word (*ναὸν οὔσας τοῦ λόγου*). For truly amongst none, but amongst us Christians alone, is this venerable and heavenly profession established This, in an especial manner, is a great proof that there is with us the real and true religion. Your most august father, Constantine, of blessed memory, honored them above all others. These, too, your piety has often termed venerated and holy. But the Arians who have assailed us . . . have outraged the virgins. . . . Pilate, yielding to the demands of the Jews, pierced with a lance one of our Saviour's sides, but these men have exceeded Pilate's madness, having pierced, not one, but both of His sides, for the members of the virgins are pre-eminently his own."—*Apol. ad Imp. Constant. n.* 33, *p.* 251. Eusebius also speaks of "thousands, yea, countless numbers, who, throughout the world, had embraced a life of perpetual virginity, both men and women."—*Dem. Evang. l.* iii. *s.* 6, *p.* 129.

[2] *Μοναζόντων τάγμα*, order of solitaries. So again *Catech.* xii. *n.* 33-4, *p.* 180. "Adored be the Lord, the virgin-born; and let virgins understand what is the crown of their own condition (or institution, *τῆς οἰκείας πολιτείας*). Also let the order of solitaries understand the renown of chastity (*τὸ μοναζόντων τὸ τάγμα*); for we are deprived of the dignity of chastity. . . . Let us not be ignorant of the glory of chastity; for its

cially attend to it, who are observing in the world an angelic life, and then, the rest of the Church's people also. . . . But be not, while observing chastity, puffed up against those who are living in the inferior state of wedlock. *For marriage* (is) *honorable, and the bed undefiled*, as saith the Apostle. Thou too who keepest thy purity, wert thou not born of married persons? Do not, because thou hast a possession of gold, set at naught the silver."—*Catech.* iv. *n.* 24-5, *pp.* 63-4.

St. Gregory of Nyssa, G. C.—"Let no one, however, imagine from what has been said (on virginity) that I repudiate the marriage state (economy); for I am not ignorant that upon this too there is not wanting the blessing of God."—*T.* iii. *de Virginit. c.* 8, *p.* 136.

St. Gregory of Nazianzum, G. C.—"She who is under the yoke (of marriage) is in part Christ's; the virgin Christ's wholly; the former is not entirely fettered to the world; the latter in no way attached to it, for that which in her who is under the yoke is in part, in the virgin is complete. Thou hast chosen the angel's mode of life; thou art placed in the number of those who never felt the yoke."—*T.* i. *or.* xxxi. *p.* 502. See also *Ib. or.* xxxii. *p.* 517, *D.*

St. Basil, G. C.—"*Husbands love your wives*, *Ephes.* v. 25. Let this bond of nature, this yoke (imposed) by means of the blessing,[1] be a union of those (before) separated. . . . Though the husband be harsh and savage in temper, the wife must bear with him, and on no pretext seek to sever the union. Does he strike? Still he is your husband. Is he drunken? Yet he is united to thee by nature. Is he harsh and hard to please? Still he is a member of thy body, and the most honorable of thy members."—*T.* i. *P.* i. *in Hexæmer. Hom.* viii. *n.* 5, *p.* 95.

St. Amphilochius, G. C.—"A wonderful thing, therefore,

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crown is angelic, and its institute (or excellence, κατόρθωμα) is superhuman. . . . Angels walking on earth are they who follow chastity; the virgins have their part with Mary the Virgin."

[1] Ὁ διὰ τῆς εὐλογίας ζυγός.

is virginity, as being a possession unsubdued, a plant unfading, a free dwelling-place, the ascetic's delight, as being above human nature, as exempt from passions that seem necessary, as penetrating, with Christ the bridegroom, into the chambers of the heavenly kingdom. . . . But, having said all this, we do not establish an opposition between virginity and marriage, but express our admiration of both, as mutually needful to each other; since the Lord, and the preordainer of both, does not place one in the balance against the other, for from both He receives goodly worship; for without reverend and God-fearing worship neither virginity is venerable, nor is marriage honorable."—*Orat.* ii. *de Occursu Dom. n.* 1, *Galland. T.* vi. *p.* 467.

St. Siricius, Pope, L. C.—"You have asked whether a woman that has been betrothed to one, may be married to any other person. We, by all means, forbid this to be done; seeing that it is accounted by the faithful a kind of sacrilege to violate by any transgression the blessing which the priest bestows on her that is about to be married."[1]—*Galland. T.* vii. *Ep.* i. *ad Himer, n.* 5, *p.* 534.

Timotheus of Alexandria, G. C.[2]—"If any one call in a cleric, to unite in marriage, but he shall hear that the marriage is unlawful . . . ought the cleric to accede, or to make the oblation? (Answer) Say at once, if the cleric hear that the marriage is unlawful. If, then, the marriage be unlawful, the cleric ought not to become a partaker of others' sins."—*Galland. T.* vii. *Resp. Canon. pp.* 348-49.

St. Epiphanius, G. C.—"The greater part of these heresies forbid to marry, and command to refrain from meats, not exhorting unto this for the sake of a (holier) state of life, nor for greater virtue, and rewards, and crowns, but because they account the creatures of the Lord abominable. But the holy Church both commends virginity, and praises a single life, and

[1] Quia illa benedictio quam nupturæ sacerdos imponit, apud fideles cujusdam sacrilegii instar est, si ulla transgressione violetur.

[2] He was the disciple of St. Athanasius, whose see he obtained. He was present at the Council of Constantinople, held in 381. The edition of his *Responsa Canonica* here used is that by *Galland. t.* vii.

chastity, and widowhood, and also honors and approves an honorable marriage, and condemns fornication and adultery, and lust. Whence may be seen the characteristic of the holy Catholic Church, and that of the false ways of all the rest.[1] . . . He (Christ) is delighted with those who are able to show forth these ensamples of piety, choosing to practise virginity and purity and continency. He honors one wedlock, and in a special manner adorning, as a pattern, with the gifts of the priesthood, those who, after being once married, were continent, or who had preserved their purity spotless; even as His Apostles becomingly and holily established as a law of the Church for the priesthood."[2]—*T.* i. *Adv. Hæres.* (48), *p.* 410.

"The same holy, Catholic, and apostolic Church has been wont to save also those who are in venerable wedlock: for how could marriage not be honorable . . . seeing that the Saviour was invited to marriages, to give His blessing to that state. Had He refused to be present at the marriage, He would assuredly have been the destroyer of marriage. . . . Honorable therefore is marriage, seeing that Himself established it."[3]—*Adv. Hæres.* (67), *p.* 714.

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[1] Ὅθεν ἰδεῖν ἐστι τὸν χαρακτῆρα τῆς ἁγίας καθολικῆς ἐκκλησίας, καὶ τοὺς παραπεποιημένους τῶν ἄλλων τρόπους.

[2] Ὡς καὶ οἱ αὐτοῦ ἀπόστολοι τὸν ἐκκλησιαστικὸν κανόνα τῆς ἱεροσύνης εὐτάκτως καὶ ὁσίως διετάξαντο. On this same subject he says (*Ib. Hæres.* 59, *p.* 496): "These men fancied that what was especially assigned to the priesthood, on account of its special excellence, applies equally to all men. Having heard that *It behooveth a bishop to be blameless, the husband of one wife, chaste* (1 *Tim.* iii. 2), as likewise the deacon and priest. For in fact the holy preaching of God receives not, since the coming of Christ amongst us, those who after a first marriage, upon the death of their first wife, are united in a second; and this the holy Church of God carefully and sedulously observes. And him that is living in wedlock and begetting children, even though the husband of one wife, she does not receive, as deacon, or priest, or bishop, but him only that refrains from that one wife, or is a widower, and this especially where the canons of the Church are strictly observed."—*Adv. Hæres.* (59), *p.* 496. See also *Ibid. Hær.* (60), *pp.* 507-8. St. James of Nisibis says, "It is now befitting and necessary, dearly beloved, to speak, in opposition to the Jews, concerning the vow of virginity, and the holiness in which we live. For they, on account of their filthiness, and the luxurious incontinency of their bodies, take offence at it."—*Serm.* xvii. *De Virginit. et Sanctit. p.* cxiii. *t.* v. *Galland.*

[3] Ὅτι αὐτὸς αὐτὸν ὥρισε.

St. Ambrose, L. C.—"We know that God is the Lord and the guardian of marriage, who suffers not another's bed to be defiled; and he that commits this crime, sins against God, whose law he violates; whose grace he dissolves. And, therefore, because that he sins against God, he loses the fellowship of the heavenly sacrament."[1]—*T.* i. *L.* i. *de Abraham*, *c.* vii.

Dissuading from marrying Christians to Gentiles, he says, "As the marriage must be sanctified by the putting on of the veil by the priest, and by his blessing,[2] how can that be called a union, where there is no agreement in faith."—*T.* ii. *Ep.* xix. *Vigilio*, *n.* 7, *p.* 844. See also *Ep.* xlii. *n.* 3 (*Syricio*), *p.* 966.

St. J. Chrysostom, G. C.—"When thou art about to take a wife, read not only the laws of those that are *without*, but besides these, those also laid down amongst us: for by these, and not by those, is God to judge thee in that day!"—*T.* iii. *Quales ducendæ uxores. Hom.* iii. *n.* 1, *p.* 255.

Expounding *Gen.* xxiv. 67.—"Let women imitate her (Rebecca) and men emulate him (Isaac): let it be their anxious care to bring home their brides thus. . . . Why dost thou make a parade of the venerable mysteries of marriage? Thou oughtest to drive far from thee all these practices, and to train the maid from the first in modesty, and to call in the priests, and by prayers and benedictions to rivet fast the concord of their common habitation."—*T.* iv. *Hom.* xlviii. *in Genes. n.* 6, *p.* 566.

Commenting on 1 *Tim.* iv. 3, he says: "What then, do not we *forbid* to marry? some one asks. God forbid! We do not *forbid* those who wish to marry, but those that do not wish to marry we exhort to virginity. It is one thing to forbid, and another to leave one to his own free choice. He that forbids, does it once for all (or utterly),[3] but he that leads on to virginity, as a higher state, does not this as forbidding mar-

[1] Et ideo quia in Deum peccat, sacramenti cœlestis amittit consortium.

[2] Velamine sacerdotali et benedictione sanctificari oportet.

[3] *Καθάπαξ*.

riage, but as exhorting to virginity."—*T.* xi. *Hom.* xii. *in Ep.* i. *ad Tim.*

Fourth Council of Carthage, L. C.—"Let the bride and bridegroom, when they are to be blessed by the priest, be presented by their parents, or by the paranymphs. And when they have received the blessing, let them, on that night, remain in virginity through reverence for that blessing."—*C.* xiii. *col.* 1201, *Labb. t.* ii.

CENTURY V.

St. Augustine, L. C.—"This excellence (of matrimony) is threefold, faithfulness, offspring, the sacrament. In faithfulness it is required that neither act in violation of the marriage tie; in the offspring, that it be received in love, fed with kindness, educated religiously; and in the sacrament, that the wedlock be not dissolved, and that neither, if divorced, be united to another, not even for the sake of offspring."—*T.* iii. *de Genes. ad. Lit. L.* ix. *n.* 12, *col.* 399.

"Thou art her Lord, she is thy handmaid: God made both. *Sara*, says the Scripture, *obeyed Abraham, calling him lord* (1 *Peter* iii.) This is true; these tablets did the bishop sign."[1] —*T.* v. *Serm.* cccxxxii. *col.* 1909.

"Throughout all nations and men, the excellence of wedlock is in the procreation of children, and in the faithfulness of chastity: but as regards the people of God, it is also in the holiness of the sacrament,[2] through which holiness it is a crime, even for the party that is divorced, to marry another, whilst the husband lives."—*T.* vi. *De Bono Conjug. n.* 32 (*al.* 24), *col.* 567-68. So *passim* is marriage spoken of as a sacrament. See *Ibid. n.* 21 (*al.* 18), *col.* 559.

St. Innocent I., Pope, L. C.—"It is absurd enough that any one should think that a wife taken before baptism, is no longer to be accounted a wife after baptism: whereas it is our teaching, that the blessing which is imposed by the priest over

[1] Istis tabulis subscripsit episcopus.

[2] In sanctitate sacramenti.

those who marry,[1] furnishes not ground for transgressing, but is in accordance with the form of law given of old by the Almighty."—*Ep.* ii. *ad Victric. n.* 9. *Galland. T.* viii. *p.* 548.

"We declare, and this is in accordance with Catholic faith, that to be (the true) marriage which was first established by divine grace,[2] and that the taking of another woman, whilst the first was living, and not divorced, cannot possibly be lawful."—*Ibid. Ep.* xxxvi. *Probo. p.* 607.

St. Cyril of Alexandria, G. C.—"At the celebration of the marriage feast, where all was conducted with propriety, the mother of the Saviour was there, and He too was invited and was present together with His disciples, rather to work a miracle, than to feast; and moreover to bless the principle (beginning) of human generation, as far, I mean, as the body is concerned. For it was befitting, that He who was to renew the very nature of man, and to restore all nature to a better state, should bestow a blessing not only on those who had been already called into life, but also prepare beforehand that grace for all those not yet born, and make their entrance into existence holy. . . . He, the delight and joy of all men, gave a dignity to marriage by His presence, that He might do away with the former shame and grief attached to child-birth."—*T.* iv. *Comm. in Joan. l.* ii. *in loco, pp.* 134-5. See also *Ep. ad Nestorium.*

St. Maximus, L. C.—"The Son of God goes to the marriage, that what He had long before appointed by His power, He may now sanctify by the blessing of His presence."—*Hom.* i. *in Epiph. T.* vi. *Bibl. Maxim. SS. PP. p.* 9.

St. Leo I., Pope, L. C.—"Whereas, the union in marriage was from the beginning so constituted, as, besides the conjunction of the sexes, to have within it the sacrament of Christ and of the Church,[3] there is no doubt that that woman

[1] Benedictio, quæ per sacerdotem super nubentes imponitur.

[2] Illud esse conjugium, quod erat primitus gratia divina fundatum.

[3] Ut præter sexuum conjunctionem haberet in se Christi et ecclesiæ sacramentum.

is not married, in whom it is manifest that there has not been a nuptial mystery."—*Ep.* clxvii. *ad Rusticum Narbonn. Ep. Inquis.* 4, *p.* 1422.

Council of Trent.—"The first parent of the human race, under the instinct of the Holy Spirit, pronounced the bond of marriage to be perpetual and indissoluble, when He said, *This now is bone of my bones, and flesh of my flesh; . . . Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh* (*Gen.* ii. 23-24). Now, that two only are united and joined together by this bond, Christ our Lord taught more plainly, when, rehearsing those last words, as though uttered of God, He said: *Wherefore they are now no more two, but one flesh* (*Matt.* xix. 6); and He straightway confirmed the firmness of that tie,—which Adam so long before proclaimed, in these words: *What therefore God hath joined together, let no man put asunder* (*Ib.*) But that grace which might perfect that natural love, and confirm the indissoluble union, and sanctify the married, Christ Himself, the ordainer and perfecter of the venerable sacraments, merited for us by His passion, as the Apostle Paul intimates, saying: *Husbands love your wives, as Christ also loved the Church, and delivered Himself up for it;* immediately subjoining, *This is a great sacrament, but I say in Christ, and in the Church* (*Ephes.* v.) Wherefore, as matrimony, in the evangelical law, excels, through Christ, the ancient marriages, justly have councils, and the tradition of the universal Church, ever taught, that matrimony is deservedly to be numbered amongst the sacraments of the new law."—*Sess.* xxiv. *de Sacr. Matrim.*

RELICS, PICTURES AND IMAGES.

PROPOSITION XVII.

God alone is the object of our worship *and* adoration; *but Catholics show honor to the relics of saints; and they place images and pictures in their churches, to reduce their wandering thoughts, and to enliven their memories towards heavenly things. They show, besides, a* respect *to the representations of Christ, of the mysterious facts of their religion, and of the saints of God, beyond what is due to every profane figure, not that they can believe any* virtue *to reside in them, for which they ought to be honored; but because the honor given to pictures is referred to the prototype, or the thing represented.*

PROPOSITION XVIII.

They maintain also, that honor and respect are due to the Bible, *to the* Cross, *to the name of* Jesus, *to* Churches, &c., *as things peculiarly appertaining to God; and to kings, magistrates, and superiors, to whom honor is due, honor may be given, without any derogation of the majesty of God, or that divine worship which is appropriate to Him.*

RELICS OF SAINTS.

SCRIPTURE.

4 *Kings* (*al.* ii.), 11, 13-14.—"And he (Eliseus) took up the mantle of Elias, that fell from him; and going back he stood upon the bank of the Jordan. And he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided, and he said: Where is now the God of

Elias? and he struck the waters, and they were divided hither and thither, and Eliseus passed over."

Ib. xiii. 20-21.—"And Eliseus died, and they buried him. And the rovers from Moab came into the land the same year. And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet."—See also *Gen.* l. 24, and *cf.*; *Exod.* xiii. 19; *Exod.* xvi. 32-34; *Numbers* xvii. 10.

St. Matt. ix. 20.—"And behold a woman who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself: If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour."

Acts v. 14-15.—"And the multitude of men and women who believed in the Lord was more increased. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities."

Ib. xix. 11-12.—"And God wrought by the hand of Paul more than common miracles. So that even there were brought from his body, to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them."

THE FATHERS.

CENTURY II.

The Church of Antioch, G. C.[1]—"Thus was he (Ignatius) delivered to the wild beasts near the temple, that so the desire

[1] The authenticity of this piece is admitted by almost every critic of eminence. Grabe's objection against the latter part of this letter is, since Ruinart's publication of the *Codex Colbert.*, deprived of its force.

of the holy martyr Ignatius might be accomplished, as it is written : *the desire of the righteous is acceptable* (*Prov.* x. 24); that he might not be burdensome to any of the brethren by the gathering of his relics, according as in his epistle he had before wished, that so his end might be. For only the more solid parts of his holy relics[1] were left, which were carried to Antioch, and wrapt in linen—a priceless treasure,[2] bequeathed to the holy Church through the grace which was in the martyr." —*Martyr. S. Ignatii, n.* vii.[3]

Martyrdom of St. Symphorosa, L. C.[4]—"After this the persecution ceased for a year and six months, during which time the holy bodies of all the martyrs were honored, and deposited, with all care, in tombs constructed for them."—*Ruinart, Acta Sincera, p.* 19.

Church of Smyrna, G. C.[5]—"But when the emulous, and envious, and wicked adversary of the race of the just, saw the greatness of his martyrdom, and considered how irreprehensible his conversation had been from the beginning, and how he was now crowned with the crown of immortality, having without all controversy received his reward, he took all possible care that not the least relic of his body should be taken away by us, although many desired to do it, and to have a share in his holy flesh.[6] And to that end he suggested to Nicetas, the father of Herod, and brother of Alcé, to go to the governor, and hinder him from giving the body to be buried: 'Lest,' says he, 'forsaking him that was crucified, they should begin to worship this Polycarp.' And this he said, at the suggestion and instance of the Jews, who also watched us when we were about to take him away out of the fire: not

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[1] *Τῶν ἁγίων αὐτοῦ λειψάνων.* [2] *Θησαυρὸς ἀτίμητος.*

[3] The edition used is that given by *Gallandius, t.* i.

[4] She, together with her seven children, suffered martyrdom in the year 120. On the supposed author, Julius Africanus, see *Ruinart, in loco.*

[5] The date usually assigned to this piece is the year 147. Gallandius' edition is used.

[6] *Κοινωνῆσαι τῷ ἁγίῳ αὐτοῦ σαρκίῳ*, sacro illius cadaveri communicare.—*Valesius:* to communicate with his holy corpse.

considering that neither is it possible for us ever to forsake Christ, who suffered for the salvation of all such as are saved throughout the whole world, the sinless for sinners, nor worship any other. For Him indeed, being the Son of God, we adore; but the martyrs, as disciples and imitators of the Lord, we worthily love them, on account of their exceeding great affection towards their master and their king: of which (martyrs) may we also be made companions and fellow-disciples. The centurion, therefore, seeing the contention excited by the Jews, put the body into the midst of the fire, and burned it. And thus we afterwards, taking up his bones more precious than the richest jewels, and tried above gold, deposited them where it was fitting.[1] Where the Lord will grant unto us being gathered together, as we have opportunity, with exultation and gladness, to celebrate the anniversary day of his martyrdom;[2] both in memory of those who have wrestled, and for the exercise and preparation of those who may have to wrestle."—*Epist. Encyc. Eccl. Smyrn. de Martyr. S. Polycarpi*, *n.* 17-18.[3]

[1] Ἀνειλόμενοι τὰ τιμιώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίον ὁστᾶ αὐτοῦ, ἀπεθέμενα ὅπου καὶ ἀκόλουθον ἦν, *lit.* "we deposited them where also it was a consequence (that we should)."

[2] Ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, "to celebrate the birthday of his martyrdom."

[3] The following is from the acts of the martyrdom of SS. Epipodius and Alexander, given by Ruinart, under the year 178: "Into that cavern their venerable bodies were, with religious forethought, cast, because the fury of the Gentiles, denying the last rites of burial, raged even against the bodies of the dead. Afterwards, however, the reverence of religious men preserved that place, and a reverence transmitted through their posterity discovered it, and many miracles, which manifested the power of the saints. For when, in the time that followed, the people of Lyons were falling rapidly under a disease that raged, a certain youth of noble birth, who was vehemently burnt up with the violence of the fever, was admonished in a vision to seek for a remedy from the woman who preserved the sandal of the martyr. But she replied that she knew nothing of medicine, but did not deny that, by the mercy of God, she had cured very many by means of the relic of the martyr. And Lucia immediately presented to him the blessing, and the chalice of beneficent salvation. When he had received the cup, the cure of thirst, he at once, the fire of the fever extinguished, recovered in such wise, that he was said to have been restored to life and health, not by human help, but by the wonderful aid of God: which power

CENTURY III.

MARTYRDOM OF ST. PERPETUA, &c., L. C.[1]—"When the martyr Saturus was dying, he said to Pudens, 'Farewell, and be mindful of my faithfulness, and let not what thou seest terrify, but strengthen thee.' And, at the same time, he asked him for the ring on his finger, and having plunged it in his wound returned it to him, leaving him that pledge as an inheritance, and a memorial of (his) blood."[2]—*Ruinart, Passio SS. MM. Perpet. et Felic. n.* 21, *p.* 96.

ORIGEN, G. C.—"And no wonder if a saint sanctify, by the word of God and prayer, the food of which we partake, when even the very garments with which he is clothed are holy.[3] The handkerchiefs and aprons of Paul derived so much holiness from his purity, that, when applied to the bodies of the sick, they drove away diseases, and restored health: and of

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of faith and of the saints is spread throughout the whole city, and a countless multitude, while they received health of body, received also an increase of faith; and there was a present and everlasting medicine, both of souls and bodies. But also afterwards in those places these wonderful works are shown, the casting out of demons, the cure of infirmities, the restoration of health; which things are well nigh of every-day occurrence, and works greater than these, that a firm belief, even though it be not willingly granted, is exacted by the existing miracles. Wherefore, it is fitting that faith be given to these things said and done, for that the friendly power of God, His force and dignity, as it loves the faithful and believing, so does it abandon the doubting. Therefore let us not doubt that these things are done which we have both learned by hearing, and do now see to be manifest."—*Pp.* 66-7. I place the above in the margin, as the precise date of the piece is not specified by Ruinart, and the narrative shows that it was written at least some time after the period of the martyrdom which is related.

[1] The date assigned to this piece is A.D. 203.

[2] Hæreditatem pignoris relinquens illi, et memoriam sanguinis.

[3] Cum etiam ipsa quibus induitur sancta sint vestimenta. The following is preserved by Eusebius: "Nothing less is recorded by an ecclesiastic, named Caius, who lived under Zepherinus, Bishop of the Romans. He, in a writing which he addressed to Proculus, a favorer of the Cataphrygian opinion, uses these words concerning the places where the sacred bodies (tabernacles, *τὰ ἱερὰ σκηνώματα*) of the above-named Apostles (St. Peter and St. Paul) are deposited: I have it in my power to show the trophies of the Apostles. For if you wish to go to the Vatican, or to the Ostian way, you will find the trophies of those who founded this Church."—*H. E. l.* ii. *c.* 25.

Peter what shall I say, the very shadow of whose body bore with it so much holiness, that whomsoever, not he, but his shadow only touched, was at once relieved from every ailment." —*T.* iv. *L.* ix. *Comm. in Ep. ad Rom.* 666.

Pontius, L. C.[1]—"When he (St. Cyprian) had reached the Prætorium, the proconsul not having as yet arrived, a more retired spot was allowed (Cyprian). Whilst he was, after his long journey, sitting down bathed in perspiration (the seat was accidentally covered with linen, that so even under the stroke of martyrdom he might enjoy the honor of the episcopate), a certain person once a Christian, offered his own things, as though he would fain change his dry clothing for the wet clothes (of Cyprian); he in fact desiring nothing else by the things offered, but that he might obtain possession of the sweat already tinged with blood of the martyr who was on his road to God."— *Vita et Pass. S. Cypr. Ruinart, p.* 214.

CENTURY IV.

Eusebius, G. C.—"For the brethren there (at Jerusalem), venerating, according to a derived custom, the throne, which has been preserved to this day, of James, the first who received from Christ and the Apostles the episcopate of the church of Jerusalem, point out clearly to all, what veneration, both they of old[2] and the men of our days, preserved, and still preserve towards holy men, on account of their love of God."—*H. E. L.* vii. *c.* xix. See also *Ibid. c.* xxxii., where the preservation of this apostolic throne is again noticed.[3] See also *Ib.* viii. 6.

[1] One of St. Cyprian's deacons, who wrote a brief narrative of his life and death, about the year 258. Ruinart's edition is used.

[2] *Τὸν γὰρ Ἰακώβου θρόνον . . . εἰς δεῦρο πεφυλαγμένον οἱ τῇδε κατὰ διαδοχὴν περιέποντες ἀδελφοί, οἷον περὶ τοὺς ἁγίους ἀνδρας τοῦ Θεοφιλοῦς ἕνεκεν, οἵ τε παλαι καὶ οἱ εἰς ἡμᾶς ἐσώζοντε καὶ ἀποσώζουσι σέβας.*

[3] In the ninth book of the same history, after describing the martyrdom of a Christian youth, whose mangled body was cast into the sea, he says, "that the body of the divine martyr (*τοῦ θείου μάρτυρος τὸν νεκρὸν*) was cast up at the gate of the city by the waves of the sea, as though unable to hold it." In the *Vita Constant. l.* ii. *c.* xl. he says: "Who can doubt that the places which have been honored by the bodies of the martyrs

Nilus, G. C.—"'What a suitable place I see here,' said Theodotus, 'for the reception of holy relics.' Why are you backward?' And the presbyter said, 'Do you strive for me in what I am wanting, and then blame my remissness (his meaning was about the bringing of holy relics); for I must needs,' he said, 'be first furnished with relics, and then begin the building.' 'But I beseech thee, father, do not neglect this work, but, as far as in you lies, make haste to complete it, for the relics will soon come.' And whilst speaking thus, he drew off his ring, and gave it to the presbyter, saying, 'The Lord be witness between us, that in a short time He will provide the relics,' giving him to understand that he would either send another person or come himself. For he was soon to complete the course of his wrestling."—*Martyr. St. Theod. a Nilo test. ocul. Galland. t.* iv. *p.* 119. From *pp.* 128-30, there is the account of the singular manner in which the priest obtained "the venerable (or precious) relics"[3] of St. Theodotus.

St. Cyril of Jerusalem, G. C.—"Of the cross. He was crucified for our sins truly. And if thou shouldst be disposed to deny this, the very place yet visible confutes thee, even this blessed Golgotha, in which we are now, on account of Him who was crucified on it, assembled together; and further, the whole world is filled with portions of the wood of the cross.[5] Many, my beloved, are the testimonies concerning Christ. [He then names several, and amongst the rest:] The holy wood of the cross gives testimony, which (wood) is seen amongst us to this day, and by means of those who have in faith taken thereof,[6] has, from this place, now almost filled the whole earth.

(*τοὺς τόπους οἱ τοῖς σώμασι τῶν μαρτύρων τετίμηνται*), and have preserved the memory of their glorious death, belong to the Church?" See also the account of the martyrdom of St. Romanus, given by Ruinart (*p.* 381). from the treatise of Eusebius, *De Resurrect. et Ascen. Dom.*, discovered by Sirmond.

[1] *Πρὸς ὑποδοκὴν ἁγίων λειψάνων.* [2] *Τὸ τίμιον λείψανον.*

[3] *Τοῦ ξύλου τοῦ σταυροῦ πᾶσα λοιπὸν ἡ οἰκουμένη κατὰ μέρος ἐπληρώθη.*

[4] *Τὸ ξύλον τὸ ἅγιον τοῦ σταυροῦ μαρτυρεῖ . . . καὶ διὰ τῶν κατὰ πίστιν ἐξ αὐτοῦ λαμβανόντων.*

. . . Golgotha, this holy place,[1] which is raised above all others, is the witness in the sight of all."—*Catech.* x. *n.* 19, *p.* 146. See also *Catech.* xii. *n* 4, *p.* 184.

"I have passed over Elias, and the widow's son whom he raised; and Eliseus, who twice raised the dead, once when living, and again after his death. For when alive, he wrought the resurrection by means of his soul; but in order that not only the souls of the just might be honored, but that it might be believed that in the bodies also of the just there abides power,[2] the corpse which was thrown into the grave of Eliseus, having touched the dead body of the prophet, revived; and the dead body of the prophet did the work of the soul, and that which was dead and buried gave life to the dead; and while bestowing life, it still continued among the dead. Wherefore? In order lest, had Eliseus risen again, the work might be ascribed to the soul alone, and that it might be shown, that even when the soul is not present, there resides a certain power in the body of the just, on account of the just soul which has for so many years dwelt in it, and used it as its minister. And let us not foolishly disbelieve, as though this had not happened; for if handkerchiefs and aprons, which are external, when they touched the bodies of the sick, raised up the infirm, how much more should the body itself of the prophet raise the dead?"—*Catech.* xviii. *n.* 16, *p.* 293.[3]

Apostolical Constitutions, G. C.—"*God therefore is not the God of the dead, but of the living, for all live unto Him* (*Luke* xx. 38). Wherefore even the very relics of those who live with God are not without honor.[4] For even Eliseus the prophet, after he was fallen asleep, raised up a dead man who

[1] Ὁ Γολγοθᾶς, ὁ ἅγιος οὗτος. In *Catech.* xii. *n.* 22, *p.* 193, he says: Ἐν τῷ παναγίῳ τούτῳ Γολγοθᾷ, "in this all-holy Golgotha."

[2] Ὅτι καὶ ἔγκειται ἐν τοῖς τῶν δικαίων σώμασι δύναμις.

[3] In the letter to the Emperor Constantius, ascribed, apparently with good reason, to St. Cyril, is found mention of the finding of the cross (*p.* 352, *n.* 3), before the description of the fiery cross, which stretched over Jerusalem for several hours, and which is the subject of that letter.

[4] Οὐδὲ τὰ λείψανα ἄτιμα.

was slain by the pirates of Syria; for his body touched the bones of Eliseus, and he arose and lived again. Now this would not have happened, unless the body of Eliseus were holy."—*L.* vi. *n.* 30.

MARTYRDOM OF ST. VINCENT, L. C.[1]—Having described the death of St. Vincent, the writer says: "Then might you have seen the multitude that had stood round, emulously kiss the feet of the saint, touch with pious curiosity the wounds with which the whole body was lacerated, receive in linen cloths the blood as, with sacred veneration, to be a future benefit to their posterity."[2]—*Pass. S. Vincent. Ruinart. p.* 395.

MARTYRDOM OF ST. TARACHUS, and Others, G. C.[3]—Having described their martyrdom, the writer says: "Maximus, on leaving the amphitheatre, leaves ten soldiers, and commands the bodies of the holy martyrs, after being cast together with the unclean and profane bodies (of the gladiators), to be guarded.[4] It was accordingly done as was ordered, and the bodies mixed together were guarded by the soldiers; but we . . . kneeling down, prayed to the most high God, that by His good mercy we might be enabled to liberate the relics of His holy martyrs. And after we had prayed, . . . we see the guards at supper, and a fire burning near the bodies. And we again approached a little nearer behind them, and having fallen on our knees, we with one voice besought God, and His Christ in the Holy Spirit, to signify to those who prayed unto Him, that He gave

[1] The date of this martyrdom is fixed by Ruinart in 304. He considers the acts cited as being the same as those often commended by St. Augustine.

[2] Sanguinem linteis accipere, sacra veneratione posteris profuturum.

[3] This piece is pronounced by Ruinart and others to be one of the most precious monuments of antiquity; see his *Monitum* before the Acts. *p.* 454, *et seqq.*

[4] Earlier in the same piece we have the following: "Maximus the governor said: Dost thou think, most wicked man, that thy body after death will be venerated and anointed by silly women? But this also shall be my care, that thy remains be utterly destroyed" (*p.* 476). And again: "Maximus said: I will not merely slay thee, that, as I have already said, they may wrap thy relics in linen cloths, and anoint them, and worship them" (*p.* 478).

aid from on high in liberating the holy bodies from the unclean and defiled. Immediately a no slight earthquake took place, and thunder and lightning shook the air, and an exceeding darkness supervened, and the rain fell fearfully. After a while, when the storm had ceased, having again prayed, we went to the bodies, and find the fires put out by the rain, and the guards gone: and seeing this, we were filled with great confidence. But not being able to find the bodies of the saints, stretching our hands towards heaven, we begged of God to discover to us the relics of His holy martyrs. And suddenly the all-merciful God, in His ineffable condescension, sent a bright star from heaven, and this having rested upon each of the bodies, made known to us the bodies of His servants, and taking in our hands their relics, we went our way to the neighboring mountain."—*Passio S. Tarachi et Soc. Ruinart, pp.* 490-1.

St. Hilary of Poitiers, L. C.—"We owe more to your cruelty, Nero, Decius, and Maximinian (than to Constantius). For through you we conquered Satan. Everywhere was the holy blood of the martyrs received, and their venerable bones are a daily testimony, while evil spirits howl at them, while maladies are expelled,[1] while wonderful works are seen." He then proceeds to details of miracles.—*Contr. Const. Imp. n.* 8.

St. Ephræm Syrus, G. C.—"And now contemplate the life hidden in the martyrs' relics. For who will deny that they have yet life, who sees that their very monuments have life? The thing is most clearly ascertained; it is one of which no

[1] Veneranda ossa quotidiæ testimonio sunt; dum in his dæmones mugiunt, dum ægritudines depelluntur. In his *Treatise on the Trinity* (*l.* xi. *p.* 376), he adduces the miracles performed at the tombs of the Apostles and martyrs, as one proof of Christ's divinity: "Hunc apostolorum et martyrum per virtutum operationes loquuntur sepulcra." In the acts of St. Felix, bishop and martyr, as published by Baluzius (*t.* ii. *Miscell. p.* 77), and given by *Du Pin*, at the end of his edition of *St. Optatus of Milevis* (*Monum. ad Donat. Hist. pertin. p.* 147), we read: "His body was placed in Nola, and relics of it were, by religious servants of God, and children of the mother Church, brought to Carthage. In that same venerable spot many wonderful things take place, and all kinds of infirmities are cured in the name of our Lord Jesus Christ."

one will doubt. The martyrs' tombs are impregnable citadels, and a safe refuge against those who attack the public liberty; cities most strongly fortified; defences prepared for the fugitive, and an assured protection. Whom envy has inflamed, or the artful cunning of deceits has seduced, let him give heed that he may experience the present aid. . . . Physicians are they, the restorers of health, they bear the medicine of life, a medicine useful both to body and soul, for it is compounded by the Spirit, wherewith bodies and souls are healed. They require faith in order to bestow upon thee whatsoever thou askest; unless thy hesitating mind hang in doubt, let thee be slain and thou shalt revive. God dwells in their relics; thence have they ability to work every kind of miracle. O God that dwellest in the just, to Thee be glory, and may Thy mercy be upon us."—*T.* ii. *Gr. In Vit. B. Abra. p.* 19. See also *t.* ii. *Gr. Testamentum S. Ephr. p.* 233, *F.*

"On this account though dead, their (martyrs') works are as though they were living; healing the sick, expelling devils, and causing all the malice of their tyranny to flee, by the power of Christ. For the grace of the Holy Ghost, that performs all miracles, is ever present with their holy relics."—*T.* ii. *Gr. Encom. in Glorios. MM. p.* 308. See also the extract from *t.* iii. *Gr. Encom. in MM.*, given under "*Invocation of Saints.*"

Council of Gangra, G. C.—"If any one, from a proud disposition, blame and abhor the assemblies (in honor) of the martyrs, or the liturgies that are performed therein, and the commemorations of them, let him be anathema."—*Can.* xx. *col.* 424, *t.* ii. *Labbe.*

St. Gregory of Nyssa, G. C.—Having described the death of his sister, St. Macrina, he narrates the following fact, as discovered on composing her body for the grave: "'See,' said she (Vestiana), looking at me, 'what ornament is hung round your holy (sister's) neck;' and whilst she spoke, unfastening the knot behind, she held forth her hand, and showed us an image of the cross made of iron,[1] and a ring of the same sub-

[1] Σιδήρου τοῦ σταυροῦ τὸν τύπον.

stance, both of which always hung by a slight thread next her heart. I said to her, 'Let the treasure be shared between us. And you keep the safeguard (or, memorial) of the cross;[1] the ring will be a sufficient inheritance for me,' for on the boss of this also there was a representation of the cross.[2] And she having looked at it again, said to me: 'You have not made an oversight in your choice of this possession; for the ring is hollow under the boss, and in it there is hid a particle of the wood of life.[3] [In the following page he relates of the same saint, that when laboring under a tumor on the breast, which, from modesty, she did not wish to make known, she prayed with her mother, Saint Emmelia, for a cure.] Whilst her mother was lying without hope, and was again requesting of her to put herself into the hands of a physician, she said that it would suffice for the cure of the evil, if her mother would make on the place, with her own hand, the holy sign.[4] And when her mother had inserted her hand into her bosom, in order to sign the part, the sign had effect, and the disease was there no longer."—*T.* ii. *de Vita S. Macrinæ*, *p.* 198.

"Their bodies (of the forty martyrs) were given to the flames; but their dust, and what the flames spared, the world has shared; and well-nigh the whole earth is blessed with these hallowed remains.[5] I too have a portion of this gift, and I have deposited the bodies of my parents near the relics of these soldiers, in order that, at the resurrection, they may rise again together with these confident helpers.[6] For I know how powerful they are, and of their power (or, liberty of speech) with God,[7] I have seen manifest proofs: and I wish to narrate one instance out of what has been done by them as a wonder-

[1] *Τὸ τοῦ σταυροῦ φυλακτήριον.*

[2] *Ἐπὶ τῆς τούτου σφραγίδος ὁ σταυρὸς ἐκεχάρακτο.*

[3] *Ἐν αὐτῷ ἐκ τοῦ ξύλου τῆς ζωῆς κατακέκρυπται.*

[4] *Ἀρκεῖν πρὸς θεραπείαν . . . εἰ ἐπιβαλεῖ τῷ τόπῳ τὴν ἁγίαν σφραγίδα.*

[5] *Τοῖς ἁγιάσμασι τούτοις εὐλογεῖται.*

[6] *Παῤῥησιαστῶν βοηθῶν.*

[7] *Οἶδα ὡς ἰσχύουσι, καὶ τῆς παῤῥησίας αὐτῶν τῆς πρὸς Θεὸν.*

ful proof of their influence.[1] There is a village belonging to me in which repose relics of the forty martyrs. . . . A soldier (stationed there) had a complaint in one of his feet, which caused him to walk lame: his complaint was of long standing and incurable. While within the martyrium, and the resting-place of the saints, having prayed to God he implored the intercession of the saints.[2] There appeared to him in the night a venerable man, who said to him amongst other things, 'Soldier, you are lame. Do you wish to be cured? Then let me touch your foot.' The spectre taking hold of it, pulled it violently; and whilst the nocturnal visitor did this, there was a noise, such as there would be were a bone dislocated from its natural place and then violently replaced, which awoke those who slept with him, and aroused the soldier instantly, who walked perfectly and naturally as he had once been wont. This miracle I was myself a witness to,[3] having been with the soldier who proclaimed and made known to all men the bounty of the martyrs,[4] and celebrating the benevolence of those his fellow-soldiers.' [After narrating another miracle of which he was himself the object, he concludes:] 'These things have I mentioned that we may be firmly persuaded, that the martyrs live, and adorn our Church, that they who this day have benefited and adorned our Church, are attendants on, and assessors of God.'"[5]—*T.* ii. *Orat. in xl. Mart. pp.* 211-13.

"Let us view the present state of the saints, how very excellent it is, and how magnificent. For the soul, indeed, having attained unto its proper inheritance, rests gladly: and, freed from the body, dwells together with its compeers; whilst the body, its venerable and spotless instrument,—which, injured not by its peculiar passions the incorruptibility of the indwelling spirit,—deposited with great honor and attention, lies venerably in a sacred place, reserved as some much-honored

[1] *Ἐνεργείας.* [2] *Τὴν τῶν ἁγίων πρεσβείαν ἐπεκαλέσατο.*
[3] *Εἶδον ἐγὼ.* [4] *Τὴν μαρτύρων εὐεργησίαν.*
[5] *Εἰσὶ Θεοῦ δορυφόροι, καὶ πάρεδροι, οἱ σήμερον ἡμῶν τὴν ἐκκλησίαν ὠφελήσαντες καὶ κοσμήσαντες.*

valuable possession unto the time of the regeneration, and far removed from any comparison with other bodies which have died by a usual and common death : and this though they are naturally of the same substance. For other relics are to most men even an abomination. . . . Whereas whoso cometh unto some spot like this, where we are this day assembled, where is a memorial of the just, and a holy relic, his soul is in the first place gladdened by the magnificence of what he beholds, seeing a house as God's temple, elaborated gloriously both in the magnitude of the structure, and the beauty of the surrounding ornaments. There the artificer has fashioned wood into the shape of animals ; and the stone-cutter has polished the slabs to the smoothness of silver ; and the painter too has introduced the flowers of his art, depicting and imaging the constancy of martyrs, their resistance, their torments, the savage forms of the tyrants, their outrages, the blazing furnace, and the most blessed end of the champion ; the representation of Christ in human form presiding over the contest :[1] all these things, as it were in a book gifted with speech, shaping for us by means of colors, has he cunningly discoursed to us of the martyrs' struggles ; has made this temple glorious as some brilliant fertile mead. For the silent tracery (picture) on the wall has the art to discourse, and to aid most powerfully.[2] And he

[1] *Τοῦ ἀγωνοθέτου Χριστοῦ τῆς ἀνθρωπίνης μορφῆς τὸ ἐκτύπωμα.* St. Basil, in his homily, *In Barlaam Martyrem* (*t.* ii. *P.* i. *pp.* 197-8), alludes to a similar custom: "Rise up now, I pray you, ye celebrated painters of the good deeds of these wrestlers (the martyrs). Make glorious, by your art, the mutilated image of this leader. With the colors laid on by your cunning make illustrious the crowned martyr, by me too feebly pictured. I retire vanquished by you in your painting of the excellences of the martyr: I rejoice at being this day overcome by such a victory of your bravery. I shall behold the struggle between the fire and the martyr's hand depicted more accurately by you. I shall see the wrestler described more glorious by your representation (*εἰκόνος*). Let demons weep at being now also smitten in you by the brave deeds of the martyr. Again let the burning and victorious hand be shown them. Let Christ also, who presides over the struggles, be depicted on your canvas (*ἐγγραφέσθω τῷ πίνακι καὶ ὁ τῶν παλαισμάτων ἀγωνοθέτης Χριστός*)."

[2] *Οἶδε γὰρ καὶ γραφὴ σιωποῦσα ἐν τοίχῳ λαλεῖν, καὶ τὰ μέγιστα ὠφελεῖν.*

who has arranged the mosaics (small stones), has made this pavement, on which we tread, equal to an history. And, having gratified his sight with these sensible works of art, he then desires to approach the very shrine itself, believing that the touching it, is a hallowing and a benediction.[1] And should some one allow him to carry away the dust which lies on the surface of that resting-place, the dust is received as a gift, and the earth is treasured up as a valuable possession.[2] For to touch the relic itself, if ever by so great a good fortune one obtain leave, how very much this is to be desired, and what a concession to the most earnest supplication, they who have had experience, and have accomplished this desire know. For the beholders with joy embrace it as if a living and unfading body; applying it to eyes, and mouth, and ears, and to all the senses; and shedding then a tear of veneration and of sympathy for the martyr, as though he were entire and visible before them, they supplicate him to intercede, beseeching him as God's attendant, calling on him as receiving gifts whensoever he pleases."—*T.* iii. *De S. Theodoro, M. pp.* 579-80.

St. Gregory of Nazianzum, G. C.—"Theirs (of martyrs) are mighty honors and public festivals; by them devils are cast out, and maladies cured; of whom are apparitions and predictions; whose bodies, even alone, whether touched or honored, can effect as much as their holy souls;[3] even whose drops of blood alone, and the minute symbols of their passion, can do as much as their (entire) bodies. These (relics) thou veneratest not, but dishonorest, thou who art filled with wonder at Hercules' funeral pile."—*Adv. Julian. t.* i. *Orat.* iii. *pp.* 76-7. See also the extract, from *Oratio* iv. *t.* i., given under "*Sacrifice.*"

"Though Cyprian's name was high in esteem with all men, yet was his body in obscurity, and the treasure was in the pos-

[1] Ἁγιασμὸν καὶ εὐλογίαν τὴν ἁφὴν εἶναι πιστεύων.

[2] Ὡς κειμήλιον ἡ γὴ θησαυρίζεται.

[3] Ὧν καὶ τὰ σώματα μόνον ἴσα δύνανται ταῖς ἁγίαις ψυχαῖς, ἡ ἁφωμενα, ἡ τιμώμενα.

session of a certain woman of fervent piety, and this for a length of time. I know not whether this was from God's honoring this God-fearing woman, and who on this account left in her possession the martyr; or whether He made trial of our desire, whether we should be borne down with the loss when deprived of the holy relics. But when the God of martyrs no longer endured to make that which was a common good,[1] peculiar to one individual, nor to cause a common injury, through love towards her, He made the body publicly known by means of a revelation. And this honor He assigned to a deserving woman; that woman might be blessed in that as they, in times past, gave birth to Christ, and announced Him to the disciples, after His resurrection from the dead, so now too one should indicate, another deliver up, Cyprian, that common helper."[2]—*T.* i. *Orat.* xviii. *De S. Cypr. p.* 284.

"What I have omitted it is for you to supply (that you, too, may present something to the martyr Cyprian), as, the driving away of evil spirits, the removal of diseases, the foreknowledge of future events—all which even the very dust of Cyprian can effect where there is faith, as they know who have made trial, and have transmitted the miracle even to us, and will deliver it to future ages."—*Ibid. p.* 285.

"Such is the veneration of truth, that a little dust, or some small relic of old bones, or a small portion of hair, or shreds of rag, or a stain of blood, are enough to have the same honor as the whole body.[3] And it is a fact, that a (martyr's) name given to places is a holy relic, standing even in lieu of the whole martyr. Oh the miracle! for I am of opinion, that but to think (of a martyr) saves.[4] But what if I should speak of diseases and demons expelled in a manner surpassing belief, so

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[1] *Τὸ πάντων ἀγαθὸν.* [2] *Τὸ κοινὸν ὀφελος.*

[3] *Τοσοῦτον δ' ἐστιν τῆς ἀληθείας σέβας,*
Ὡς καὶ κόνιν βραχεῖαν, ἢ τὶ λείψανον
Ὀστῶν παλαιῶν, ἢ τριχῶν μικρὸν μέρος,
Ἢ καὶ ῥακωσιαν, ἢ τὶ καὶ ῥαντισμάτων,
Σημεῖον, ἀρκεῖν εἰς ὅλου τιμὴν πότε.

[4] *Σωζει γὰρ οἶμαι καὶ τὸ μεμνῆσθαι μόνον.*

as to amount to miracles? the places that were found worthy of their honored bodies being antagonistic to the incursions of demons. These are the wonders of my heroes."—*T.* ii. *Carm. Iamb.* xviii. *p.* 216. See also, amongst the additional poems published by *Gallandius*, *t.* iv. *Carm.* xv. *p.* 358.

St. Basil, G. C.—"We were greatly pleased that, undertaking a care beseeming a Christian, you have raised a house unto the glory of the name of Christ. . . . Should we be able to examine (any) martyr's relics,[1] we hope on our parts to assist your zeal."—*T.* iii. *P.* 1, *Ep.* xlix. *Arcadio*, *p.* 203.[2]

"It will be a good action on your part to send martyr's relics to this country, since, according to your account, the persecution in your parts even now makes martyrs unto the Lord."—*T.* iii. *P.* ii. *Ep.* clv. *p.* 354.

"Yet were our minds brought back to the former blessedness (of the Church), when your letters reached us from a far-off land, blossoming with the beauty of love, and a martyr (St. Sabas) arrived amongst us from the barbarians beyond the Istrus, of himself proclaiming the integrity of faith abiding there. Who shall tell the gladness of our souls on account of these things?"—*Ib. Ep.* clxiv. *Ascholio*, *Ep. Thess. p.* 368; see also *p.* 370, *Ep.* clxv. *Eidem.*

"Your honorable affection towards, and eagerness for the most blessed bishop, Dionysius, bear witness for you of perfect love towards the Lord; that you honor your predecessors and are zealous for the faith. For this disposition of mind towards our fellow-servants is referred to the Lord whom they served; and he who honors those who have wrestled for

[1] *Περιν οῆσαι λείψανα μαρτύρων.*

[2] In *T.* i. *P.* ii. *Hom. in Ps.* cxv. *n.* 4, *p.* 531, we have the following: "Of old it was said to priests and Nazarites: *If any one touch a dead body, he shall be unclean till the evening* (*Lev.* xi. 39). But now he that has touched a martyr's bones, derives a certain participation of holiness from the grace that abides in that body (*λαμβάνει τινὰ μετουσίαν ἁγιασμοῦ ἐκ τῆς τῷ σώματι παρεδρευούσης χάριτος*). *Precious*, therefore, *in the sight of the Lord is the death of His saints.*" Garnier doubts of, though he does not deny, the authenticity of this homily. See *Præf. t.* i. *P.* i. § 6. Other critics assert its genuineness.

the faith, shows that he has a like zeal for the faith; so that one and the same action affords proof of varied virtue. We have to inform your friendliness in Christ, that the excellent brethren, selected by your piety unto the ministry of this good work, . . . with all earnestness have persuaded the faithful guardians of the blessed body, to yield unto Him the safeguard of their life.[1] And know, that neither rulers nor human power would ever have had ability to force these men, had not the firm resolution of these thy brethren moved them to yield. And what especially aided to effect the wished-for result, was the presence of my fellow-presbyter Pharasius, who having undertaken, of his own accord, the labors of the journey, quieted the over-wrought excitement of the faithful there; and having won over the opposing party by his word, and taken away, with befitting reverence,[2] the relics, in the presence of the presbyters and deacons, and of many others who fear the Lord, he preserved them for your brethren; which relics receive with as much gladness, as their late keepers have forwarded them with sorrow. Let no one hesitate; let no one doubt. It is that very same unconquered champion. The Lord recognizes those bones that shared with His blessed soul in the conflict. One case received His honored body; none lay near Him; the tomb was distinguished; He had a martyr's honor.[3] . . . Christians have wept, as if deprived of a father and defender;[4] but they have forwarded (the relics), setting your joy above their sorrow. The deliverers, therefore, are pious men; the receivers careful; there is not on any side falsehood, in none deceit; this is our testimony; let the truth (or genuineness) be held amongst you as beyond all calumny."—*T.* iii. *P.* ii. *Ep.* cxcvii. *ad Ambros. Ep. Mediol. pp.* 418-9.

St. Ambrose, L. C.—"Persons invited to a great feast are

[1] *Ἐπειδὰν τοὺς πιστοὺς φύλακας τοῦ μακαρίου σώματος, τὰ φυλακτήρια τῆς ἑαυτῶν ζωῆς παραχωρῆσαι τούτοις.*

[2] *Μετὰ τῆς πρεπούσης εὐλαβείας.*

[3] *Μάρτυρος ἡ τιμή.*

[4] *Προστάτου*, leader, prince.

wont to bring away small presents, portions of the feast. I, having been invited to the feast held at Bologna, where the translation of a holy martyr has been celebrated, have reserved, from that feast, presents full of holiness and grace.[1] [He then describes the martyrdom of SS. Vitalis and Agricola, and says:] There we sought for their remains, as it were gathering roses from the midst of thorns. The Jews crowded round us when the sacred relics[2] were borne away, and the faithful of the Church were there applauding and rejoicing. . . . For you I have brought away gifts which I gathered with my own hands; trophies of the cross, that is; the grace (or excellency) of which you are acquainted with by its effects.[3] Yea, this the very demons confess. Let others hoard up silver and gold, and tear it from the hidden veins. We gather the nails, and those not a few, that have pierced the martyrs; we gather up their victorious blood, and the wood of the cross. These (relics) we have not been able to refuse to the request of a pious widow. Receive ye, therefore, these gifts of salvation,[4] which now are deposited under the sacred altars. That widow's name is the saintly Juliana, who has raised and offered to the Lord the temple which we this day dedicate. [He represents her as thus addressing her child:] Thou art more the child of my vows than of my pains. Reflect to what office thy father, by calling thee Lawrence, designed thee. Whence we took thy name, there we laid up our vows.[5] Our vows had their effect: restore to the martyr what thou owest to the martyr. He obtained thee for us:[6] do thou repay what we promised for thee, when we gave thee such a name."—*T.* ii. *Exhort. Virgin. n.* i. 7-10, 15.

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[1] Plena sanctitatis et gratiæ.

[2] Sacræ reliquiæ.

[3] Crucis trophæa, cujus gratiam in operibus agnoscitis.

[4] Munera itaque salutis accipite.

[5] Vota.

[6] Ille te nobis impetravit. Speaking of the body of his brother Satyrus, he says: "I will believe that I shall be more commendable to God, because I shall repose on the bones of thy holy body (commendabiliorem Deo . . . quod supra sancti corporis ossa requiescam)."—*T.* ii. *De Excess. Frat. Satyr.* n. 18, *p.* 1118.

"Helen came; she began to visit the holy places: the Spirit inspired her with a wish to seek for the wood of the cross. She came to Golgotha, and exclaimed, 'Here is the place of the battle: where is the victory? I seek for the standard of salvation, and find it not. Am I, she cried, dwelling in palaces, and the cross of the Lord hidden in the dust? Am I in gilded (palaces), and Christ's triumph in ruins? Does that yet lie hidden, and is the trophy of eternal life still concealed? How account myself redeemed, if the redemption itself is not gazed upon?'[1] I see what thou hast done, oh evil spirit, that the sword wherewith thou wast slain may be covered with ruins. . . . Let the ruins be removed, that the life may appear:[2] let the sword be brought forth, wherewith the head of the true Goliah was severed; let the earth be opened, that salvation may shine forth.[3] What hast thou gained, oh evil spirit, by hiding the wood, but again to be vanquished? Mary vanquished thee when she conceived the Conqueror. . . . And to-day also shalt thou be vanquished, by a woman's discovery of thy wiles. She, as being holy, bore the Lord: I will seek out His cross. She taught us that He was begotten: I (will teach) that He has risen again. She caused God to be seen amongst men: I, as a remedy for our sins, will uplift the divine standard from these ruins.[4] [He then describes the finding of the cross, and says that Helen recognized it by the inscription on it, 'Jesus of Nazareth, King of the Jews.'] She found the inscription: she adored the King; not the wood that is—for this is the error of the Gentiles, and the folly of the impious—but she adored Him who hung upon the wood, whose name was written on the inscription.[5] . . . She eagerly hurried to touch the remedy of immortality,

[1] Christi triumphus . . . palma vitæ æternæ? Quomodo me redemptam arbitror, si redemptio ipsa non cernitur.

[2] Ut vita appareat. [3] Ut salus fulgeat.

[4] Ad nostrorum remedium peccatorum divinum de ruinis elevabo vexillum.

[5] Regem adoravit, non lignum utique . . . sed adoravit illum qui pependit in ligno, scriptus in titulo.

but feared to profane with her foot the sacrament of salvation.[1] With a heart full of joy, and with a tottering step, what to do she knew not. Yet went she forward to the resting-place of truth; the wood shone forth, and grace became resplendent. . . . She sought for the nails with which the Lord was crucified, and found them. With one she adorned a bridle-rein; the other she had entwined into a diadem: one she turned into an ornament, the other into (a purpose of) devotion.[2] Mary was visited that she might liberate Eve; Helen was visited that emperors might be redeemed. . . . Wisely did she act, she who placed the cross on the head of kings, that the cross of Christ may be adored in kings.[3] This is no homage to pride, but is piety, when paid to the sacred redemption.[4] By the iron (that pierced) His feet, kings are bowed down. Kings adore, and the followers of Photinus deny His divinity!"—*T.* ii. *De Obit. Theodos. n.* 44-9, *col.* 1210-12.

"As it is my custom not to omit to give your sanctity an account of whatsoever takes place here during your absence, I have to inform you that holy martyrs have been found amongst us. For whilst I was dedicating the Basilica, many began, as with one voice, to call unto me, saying: 'Let this be dedicated as was the Roman Basilica.' 'I will do so if I shall find martyrs' relics.' And instantly there came upon me an ardor which presaged something. What need of many words? The Lord granted the favor; and though even the clerics were alarmed, I ordered the ground to be dug up before the gates of SS. Felix and Nabor. I met with suitable indications. . . . We found two men of wonderful stature . . . (SS. Gervase and Protase). All the bones entire, and much blood. The crowd was great throughout the whole of the two days. In a word, we translated them when the evening was near at hand,

[1] Remedium immortalitatis . . . sacramentum salutis.

[2] Unum ad decorem, alterum ad devotionem vertit.

[3] Ut crux Christi in regibus adoretur.

[4] Pietas est, cum defertur sacræ redemptioni.

to the Basilica of Fausta . . . on the following day we translated them to the Basilica which they call the Ambrosian. Whilst we were translating them, a blind man was restored to sight. This was the nature of my address to the people. . . . Look on my right hand and on my left and behold the sacred and holy relics;[1] behold men of heavenly conversation; gaze on the trophies of sublime resolution. . . . You know, in fact you have yourselves seen, many freed from evil spirits; many also delivered from the infirmities under which they labored, upon touching with their hands the covering of the martyrs: the miracles of former days were renewed amongst us. . . . How many pieces of linen, how many portions of dress were cast upon the holy relics, and recovered, with the power of healing, from that touch.[2] It is a source of joy unto all to touch but the extremest portion of the linen that covers them; and whoso touches is healed. We give Thee thanks, O Lord Jesus, for that Thou hast stirred up the energies of the holy martyrs at this juncture, wherein Thy Church has need of greater defences.[3] Let all learn what champions I seek for, who are able to fight for us, but are not wont to attack. I have obtained for thee, O holy people, those who may benefit all, and injure none. Such are the defenders that I seek for; such the soldiers that I have; soldiers, that is, not of this world, but soldiers of Christ. Of such I fear no envy, whose protection is the safer the more powerful it is. Yea to those even who do envy me them, do I wish their protection to be extended. Let them come, then, and see my body-guard; with arms like these I will not deny that I am surrounded. *Some* (trust) *in chariots, and some in horses, but we in the name of the Lord our God shall be exalted* (*Ps.* xix. 8). The connected history of divine Scripture records that Eliseus, when besieged by the army of the Syrians, said to his fearful servant, *Fear not, for there are more with us than against us;* and that to prove this, he prayed that the eyes of Giezi might

[1] Sacrosanctas reliquias. [2] Et tactu ipso medicabilia reposcuntur.
[3] Ecclesia tua præsidea majora desiderat.

be opened ; who, when his eyes were opened, saw that a countless army of angels was with them. We, though we cannot see them, yet do we feel them. These eyes were closed, as long as the bodies of the saints lay buried in concealment. The Lord has opened our eyes ; we have seen the aids wherewith we have oftentimes been defended.[1] We saw them not, but we had them nevertheless. Wherefore has the Lord, as it were, said to us in our alarm, 'See what martyrs I have given you ;' so, with opened eyes, we contemplate the Lord's glory, the past in the martyrs' passion, the present in their deeds. We have put off, brethren, a no small load of shame : we had patrons, and we knew them not.[2] . . . The noble relics are dug out of an ignoble sepulchre ; the trophies are shown to heaven. The tomb is moist with blood : the spots of victorious blood appear ; the relics are found in their place and order inviolate ; the head severed from the shoulders. . . . The city which had eagerly obtained others' martyrs, had lost its own. Though this be the gift of God, yet can I not but acknowledge the favor which the Lord Jesus has bestowed on the days of my priesthood ; and as I cannot deserve to be myself a martyr, I have procured these martyrs for you. Let the triumphant victims enter upon the place, where Christ is the victim.[3] But He upon the altar,—He who suffered for all men ; these under the altar, these who by that suffering were redeemed. I had destined that spot for myself ; for it is befitting that where he has been accustomed to offer, there the priest repose ; but I yield up the right side to these sacred victims ; this spot was the martyrs' due. Let us, therefore, put in their resting-place the holy relics, and bear them to a spot worthy of them ; and with true devotion celebrate this whole day. The people cried out, 'Let the deposition of the martyrs be deferred unto the Lord's day ;' but at length it was granted

[1] Vidimus auxilia, quibus sumus sæpe defensi.

[2] Patronos habebamus, et nesciebamus.

[3] Succedant victimæ triumphales in locum, ubi Christus hostia est. Sed ille super altare, &c.

that it should take place on the following day. My discourse to the people on the following day was to this effect." [In it he defends, against the Arian objectors, the miracles alluded to in the previous discourse.[1]]—*T.* ii. *Epist.* xxii. *Class* i. *Sorori suæ, col.* 874-78.

St. Siricius, Pope, L. C.—"Very many of our brethren assembled with us at the relics of the holy Apostle Peter, through whom both the apostolate, and the episcopate took its rise."—*Epis. per Afric. col.* 1028, *t.* ii. *Labb.*

Fifth Council of Carthage, L. C.—This council, held in 398, says: "It has seemed good, that the altars which are erected,—in various places, about the fields and the roads, as though places dedicated to the memory of martyrs,—wherein it is proved that there is no body, or relic of the martyrs, be, if it be possible, overturned by the bishops who preside over those same places. But if this, on account of tumults of the people, is not suffered to be done, let at least the people be admonished not to frequent those places, that so they who think rightly may not be held bound there by any superstition. And, as a general rule, let no place be accounted as being with any probability a place dedicated to a martyr, unless there be there a body, or some undoubted relics, or where the origin of a dwelling-place, or possession, or passion, has been transmitted from a most trustworthy source. For those altars which, through dreams, and the idle, so-called revelations of any sort

[1] I will add the following extract from it: "They deny that the blind man received sight, but he does not deny that he was cured. He says, 'I now see, who did not see; I have ceased to be blind:' and proves it by the fact. They deny the benefit, who cannot deny the fact. He is a known man; when well, was employed in public services, by name Severus, in office a butcher. He had laid aside his office when this hindrance happened. He calls to witness those by whose benevolence he was before supported; he calls them as witnesses of his visitation, whom he had also as witnesses of his blindness. He says aloud, that when he touched the hem of the garment of the martyrs, wherewith the sacred relics are covered, his sight was restored. Is not this like what we read in the Gospel? . . . Their obstinacy is more detestable than that of the Jews. They, when they doubted, at least asked his parents; these inquire in secret, in public deny; showing that they disbelieve not the deed, but its author."—*De Invent. SS. Gerv. et Prot.*

of individual, are anywhere erected, are to be by all means reprobated."—*Can.* xiv. *col.* 1217-18, *t.* ii. *Labb.*

St. J. Chrysostom, G. C.—"Kings, laying down their diadems, take up the cross, that symbol of His death; on the purple robe is the cross; on diadems the cross; in prayer the cross; on armor the cross; on the sacred table the cross; and everywhere throughout the world the cross outshines the sun; *And His sepulchre shall be glorious* (*Is.* xi. 10). . . . The place that received that slaughtered body, small and confined as it is, is more venerable[1] than ten thousand royal chambers, and more precious[2] than kings themselves. *And His sepulchre shall be glorious.* And what is more strange still, this has not befallen Him only, but the very same has happened to His disciples. For the men that were dragged and led about, the men that were despised and bound in fetters, the men that suffered countless hardships, are, since their death, more honored than kings. And how, learn hence. In that most regal city, Rome, both kings, and consuls, and generals, leaving every thing else, hasten to the tombs of the fisherman and of the tent-maker; and in Constantinople, not near the Apostles, but at the porch outside the temple, they that had worn the diadem deemed it a thing to be desired to have their bodies buried; and thenceforward kings became door-keepers to the fisherman. . . . And yet that same accursed and abominable thing, that symbol of the vilest punishment, has now become a thing desired and loved. For not so much does the kingly crown beautify the head, as that cross that is more precious than all the world. And what all abhorred of old, of it the image[3] is now sought after so eagerly by all, as to be found everywhere with rulers and subjects, with men and women, with virgins and married, with slaves and freemen. Yea, for we all continually engrave it upon the most notable part of our bodies, and bear it about day by day figured on the forehead, as on a pillar. This is at[4] the sacred table; this in the ordinations of priests; this again shines forth with the body of

[1] Σεμνότερος. [2] Τιμιώτερος. [3] Τὸ σχῆμα. [4] Ἐν, *on.*

Christ at the mystic supper. This one may see moving everywhere in gladness, in houses, in market-places, in deserts, in high-ways, on mountains, in valleys, on hills, on the sea, on ships, and on islands, on couches, on robes, on armor, on hangings before chambers, at banquets, on vases of silver and of gold, on pearls, on the painted walls, on the bodies of animals variously afflicted, on bodies possessed with demons, in war, in peace, by day, by night, in the dances of the glad, in the societies of the self-mortifying: so eagerly sought after has become this wonderful gift, and its ineffable grace. No one is ashamed, no one blushes as he reflects that this is the symbol of the vilest death; but we all are made more beautiful by it, than by crowns and diadems, and ten thousand strings of pearls. Thus not only is it not shunned, but it is even desired and beloved, and eagerly sought after by all men, and everywhere it gleams and is spread, on the wall of houses, on the roof, on books, in cities, in villages, in places unpeopled and peopled. I would fain, then, ask a Gentile whence has this symbol of such a punishment, of the vilest death, become desired by all, eagerly sought after, if the power of the crucified be not great indeed? . . . That very wood, whereon His holy body was stretched and crucified, how comes it to be so eagerly sought after by all men? And many, both men and women, taking a small particle of it, and enclosing it in gold, hang it round their necks as an ornament,[1] although that wood was the symbol of condemnation and of punishment."—*T.* i. *Contra Gent. et Jud. Quod Christus sit Deus, n.* 8, 9-10, *pp.* 695-98.

"Besides these matters already named, there are some who are troubled about this other and no less question, asking of themselves, why did God permit a man (Timothy), who had so great power, whose bones and relics expelled demons,[2] to fall

[1] *Μικρὸν τι λαμβάνοντες . . . καὶ χρυσῷ κατακλείοντες . . . τῶν τραχήλων ἐξαρτῶσι τῶν ἑαυτῶν καλλωπιζόμενοι.*

[2] *Οὗ τὰ ὀστᾶ καὶ τὰ λείψανα δαίμονας ἀπήλαυνεν.* The same is asserted *passim.* Thus (*t.* ii. *Hom.* viii. *n.* 2, *p.* 109), "The ashes of the holy martyrs drive away wicked demons;" also, *Ib. De Laud. S. Paul. Hom.* iv. *n.* i. *p.* 590.

into so great an infirmity. . . . And not this question only, but another also do these doubters ask, why he neither cured himself, nor his instructor healed him, when reduced to this state? . . . although with respect to other bodies, both during life and after death,[1] they manifested so great power."—*T.* ii. *Hom.* i. *ad Pop. Antioch. n.* 2, *pp.* 3-4.

"We have gone forth from the city, and have hastened to the feet of these saints,[2] on occasion of the present festival, and excusing ourselves unto them for the past. For if, even when they lay under this pavement, we ought to have run to these generous champions of the true religion, much more ought we to do so now that these pearls are set by themselves; now that the sheep are freed from the wolves; now that the living are separated from the dead. . . . The relics of those whose souls are in the hands of God did not indeed suffer anything from their place of sepulture, . . . but our people had to endure no slight evil from the locality, hastening indeed to the martyrs' relics, but saying their prayers with doubt, and wavering from not being thoroughly acquainted with the burial places of these saints, and where the true treasures lay."—*T.* ii. *in Ascens. Dom. n.* 1, *p.* 529.

"Do not fix thy contemplation on this, that the martyr's body lies there deprived of the energizing power of the soul, but reflect on this; that there reposes in that body a power greater than that of the soul itself; the grace, to wit, of the Holy Spirit, which, by the miracles that it performs, gives proof to all of the resurrection. For if God has vouchsafed to dead bodies, and those reduced to dust, a power greater than that of all living men, much more will He bestow on them a life better than their former and more blessed, at the season of crowns."—*T.* ii. *De S. Babyl. p.* 635. Nearly the whole of this homily and of the following treatise, *De S. Babyl.*, is an argument in favor of relics.

"Worthy are they (Juventinus and Maximinus, MM.), to be

[1] *Καὶ ζῶντες καὶ τετελευτηκότες.*

[2] *Πρὸς τοὺς πόδας τῶν ἁγίων τούτων.*

called pillars, and rocks, and towers, and lights, and oxen. For as pillars they support the Church; and as towers they fence her; and as rocks they repel every insidious attack, producing for those within (the Church) a great calm; and as lights they have dispelled the darkness of false religion; and as oxen they have with equal ardor, both in soul and body, drawn the sweet yoke of Christ. Therefore let us without ceasing visit them, and touch their shrine, and embrace with faith their relics, in order that we may thence obtain a blessing. For as soldiers, when they exhibit their wounds which they have received in battle, speak boldly to their king, so these martyrs also bring in their hands their severed heads, and producing them in the midst, are with reason able to obtain everything that they wish from the King of heaven. With great faith, therefore, with great eagerness, let us come hither; in order that both by the contemplation of these holy memorials, and from the consideration of their struggles, and from every side we may derive abundant and great treasures." —*T.* ii. *in Juvent. et Maxim. MM. in fine, p.* 696.

At the close of his account of the triumphant translation of the relics of St. Ignatius, he says: "It is, it is indeed true that whoso cometh here (to his relics) reaps great blessings; for not the bodies only, but even the sepulchres of the saints, are replete with spiritual grace. For if this happened to Eliseus, that a dead man, by coming into contact with his sepulchre, burst asunder the bonds of death, and came to life again; much more now, that grace is more abounding, that the operation of the spirit is more effective, will he that shall with faith touch the sepulchre derive thence great virtue.[1] And therefore has God left us the relics of the saints, from a desire by them to lead us to the same zeal, and to furnish us with a safe harbor and consolation in the ills that ever are overtaking us. I, therefore, exhort all of you, if any be ill at ease in mind, or body, or under losses, or in any other of life's vicissitudes, or in the depth of sins, let him come hither with faith,

[1] Δύναμιν.

and he shall unburden himself of all these evils, and return with great gladness, by the contemplation alone making his conscience more tranquil. . . . Thus, to all is this treasure useful, and an opportune resting-place;—to the fallen, that they may be freed from their temptations; to the prosperous, that they may continue uninterrupted; to the sick, that they may receive health; to the healthy, that they may not fall into sickness. Considering all these things, above all pleasure, above every joy, let us value the abiding here, that at once reaping pleasure and profit, we may *there* also be enabled to become companions with the saints, by the prayers of those saints,[1] and by the grace and goodness of our Lord Jesus Christ."—*T.* ii. *Hom. in S. Ign. M. n.* 5, *pp.* 716-17. See also, in the same volume, *Hom. in S. Eustathium, n.* 3, *p.* 722. *Hom.* i. *in Maccabæos, n.* 1, *p.* 743. *Sermo de SS. Martyribus, n.* 2, *pp.* 779-80. *Hom. in MM. n.* 1, *p.* 799. *Hom. in S. Julianum, M. n.* 2, *p.* 805. *Hom. de S. Droside, M. n.* 2, *p.* 825. See also, *T.* iii. *De futuræ vitæ deliciis, n.* 2, *p.* 403. *Ibid. Epist.* cxxvi. *Rufino Presbyt. p.* 810, *D.*

"For the bodies of these saints fence round the city more securely than any wall of adamant, however impregnable; and, like lofty walls cast up on every side, they not merely repel the assaults of those enemies that are felt and seen, but also they both subvert and dissolve as readily the snares of the invisible demons and all the devices of the devil. Indeed, the other muniments prepared by men, such as walls, and moats, and weapons, and troops of soldiers, and whatever is devised for the security of the indwellers, may be repelled by an enemy that has other machines more powerful and numerous than their own; but when a city is fenced round by the bodies of saints, even though the enemy should expend countless sums of money, they shall be unable to oppose to the cities that possess them any such machine of war. Not against man's devices only, nor against the evil workings of demons, is this possession of avail unto us, my beloved; but even

[1] *Εὐχαῖς αὐτῶν τῶν ἁγίων.*

though our common Lord be wroth against us, on account of the multitude of our transgressions, we shall be able, by interposing these bodies, speedily to make Him merciful to a city. For if our forefathers, that have done many excellent good works, found some comfort from interposing the names of holy men, and by having recourse to the mention of Abraham and Isaac and Jacob, and reaped great aid from commemorating those names, much more we, when we interpose, not only the names, but even those very bodies that have wrestled, shall be able to have God merciful and propitious and kind. And that what we say is not mere idle words, there are many, both citizens and strangers, that have come hither, who know how great is the power of these saints; who also testify to my words, having learned, by experience itself, their power with God; and justly; for they contended in no ordinary way for God."—*T.* ii. *Hom. in MM. Ægypt. n.* x. *pp.* 834-5. See also *T.* ix. *Hom.* xxx. *in Ep. ad Rom. n.* iv. *p.* 818.

"For if when here, he (Paul) so loved men, that when he had the choice *to be dissolved, and be with Christ*, he chose to be here (Rome); much more there will he show a more ardent affection. I love Rome even for this; though I am able to praise her also on other grounds; both for her vastness and antiquity, and beauty and populousness, her power, her wealth, and her brave deeds in war. But passing all the rest by, for this cause do I call her blessed, that even when living he wrote to them, and so loved them, and conversed with them in person, and there closed his life. And therefore is that city more venerable, than from all the other causes. And as a body great and strong, she has two shining eyes—the bodies of these saints. Not so bright is the heaven, when the sun sends forth his rays, as is the city of the Romans, which diffuses these two lights over every part of the habitable globe. Thence shall Paul be caught up; thence Peter. Think and tremble, what a sight Rome shall see—Paul raised of a sudden from that deposit with Peter, and borne up to meet the Lord. What a rose does Rome send up to Christ! What

two crowns has that city about her! What golden chains shall gird her round! What fountains has she! For these things do I admire that city; not for the much gold, not for the columns, not for the other vanity, but for these pillars of the Church. Would that one would grant unto me now to embrace the body of Paul, and to cleave to that sepulchre, and to behold the dust of that body which *filled up the things that were wanting of Christ;* which bore the stigmata; which everywhere served the Gospel. [Having enlarged on the dust of Paul's heart and hands and feet, &c., he says:] And what need of speaking of each limb? Fain would I see that sepulchre, where the arms of justice are laid up, the weapons of light, the limbs which now live—though dead while he lived—in all which Christ lived; which were crucified to the world. . . . This very body is a wall to that city; a greater security than any tower, and than thousands of fortifications, and with it is that of Peter; for him in life he honored, for he went up to see Peter."—*T.* ix. *Hom.* xxxii. *in Rom. n.* 3-5, *pp.* 834-5-7. See also the extracts given under "*Invocation of Saints*," from *T.* ii. *Hom. de SS. Bern. et Prosd.;* and from *T.* x. *Hom.* xxvi. *in Ep.* ii. *ad Corin.*

In the twelfth volume of St. J. Chrysostom there are two homilies preached on occasion of the translation, by torch-light, of relics from Constantinople to the church of St. Thomas, nine miles distant. The first contains numerous passages on the subject of holy relics, as also a panegyric of the Empress Eudoxia, for the zeal displayed by her in following the relics on foot, "as a servant" (*p.* 469);[1] whilst the second, delivered on the following day, narrates the manner in which the emperor, with his chief officers, honored the relics on that day. In the first homily, St. Chrysostom burst into that exclamation which was one of the charges against him in the *Synod ad Quercum*—"σκιρτῶ καὶ μαίνομαι." Amongst other passages is the following: "So great is the power of even the dust of the saints, it abides not only within the

[1] Ὥσπερ θεραπαινίς.

relics, but also goes out of them, and drives away unclean powers, and sanctifies with great power those that approach with faith." [1]—*Hom.* ii. *n.* i. *p.* 468.

St. Paulinus of Milan, L. C., says of St. Ambrose, that "at the first dawn of the Lord's day, when his body, at the close of the celebration of the divine mysteries, was borne from the Church to be carried to the Ambrosian Basilica, where it was deposited, the crowd of demons cried out so that they were tormented by him, that their cries were past endurance. The grace thus bestowed on the priest continues to this day, not only in that spot, but also in several of the provinces: crowds also of men and women threw linen cloths, or their garments, so as to touch, however slightly, the saint's body."—*Vita S. Ambros. a Paulin. n.* 48, *col.* xiii. *T.* ii. *Op. S. Ambros. Append.* See also *Ibid. n.* 52, *col.* xiv., the account of the blind man restored to sight by touching the relics of SS. Sisinnius and Alexander, or rather the bier which supported them.

St. Jerome, L. C.—"You question me on a matter which but to utter and to hear is sacrilege. You say that Vigilantius, who is so called, *κατ' ἀντίφρασιν* (for Dormitantius would be a fitter name for him), again opens his fetid mouth, and casts his most vile filth against the relics of the holy martyrs, and that he calls us, who admit relics, cinder-worshippers, and idolaters who venerate dead men's bones.' The miserable man, whose state is to be bewailed with torrents of tears! He sees not that, in saying this, he is a Samaritan and a Jew, who reckon the bodies of the dead unclean, and look upon vessels which have even been kept in the same house as defiled, following the letter that killeth, and not the spirit that quickeneth. But we worship not, we adore not, I do not say relics only, but not even the sun and moon, not angels, not

[1] *Τοὺς μετὰ πίστεως προσιόντας μετὰ πολλῆς ἁγιάζουσα τῆς περιουσίας.*

[2] Nos qui reliquias suscipimus appellare cinerarios (cinder-men) et idololatras, qui mortuorum hominum ossa veneremur.

archangels, not the cherubim, not the seraphim . . . . lest we serve the creature rather than the Creator, who is blessed for evermore. But we honor the relics of martyrs, that we may adore Him whose martyrs they are. We honor the servants, that the honor given to the servants may redound to the Lord,[1] who says, *He that receiveth you, receiveth me.* Were the relics, then, of Peter and of Paul unclean? Was the body of Moses unclean, though it was, according to the truth of the Hebrew, buried by the Lord Himself? And as often as we enter into the basilicas of the Apostles and prophets, and of all the martyrs, do we so often venerate the temples of idols? And the wax lights that are burned before their tombs, are they the insignia of idolatry? I will say something more than the above—and let it either cure or destroy his mad head—for fear lest the minds of the simple may be subverted by such awful sacrileges. Was, then, the body of the Lord, when deposited in the sepulchre, unclean? . . . If the relics of martyrs are not to be honored, how read we, *Precious in the sight of the Lord is the death of His saints?* If their bones defile those who touch them, how is it that Eliseus, though dead, raised to life the dead, and that the body which lay there, according to Vigilantius an unclean thing, bestowed life? Oh tongue, that deserves to be cut out by the surgeon's hand; yea, rather let such cure his mad brain, that so the man that knows not how to speak, may at last learn to be silent?"—*T.* i. *Ep.* cix. *ad Riparium*, *n.* 1-2, *col.* 719-721.

"There have been monsters on earth, centaurs, syrens, &c.

[1] Honoramus autem reliquias martyrum, ut eum cujus sunt martyres, adoremus. Honoramus servos, ut honor servorum redundet ad Dominum. In a letter from St. Paula and her daughter to Marcella, given in St Jerome's works (*t.* i. *Ep.* 46), is the following on the holy places of Jerusalem: "They call this ground accursed, because it drank the Lord's blood. And why then do they reckon those places blessed, where Peter and Paul, the leaders of the Christian host, poured forth their blood for Christ? . . . We venerate in every place the martyrs' tombs, apply the holy dust to our eyes, and, if we can, we touch it with our lips, and yet some fancy that the monument wherein the Lord was laid is to be despised. (Martyrum ubiqui sepulcra veneramur.)"

Gaul alone has bred no monsters, but has ever abounded in brave and noble men. When, of a sudden, there has started up one Vigilantius, or rather one Dormitantius, who, with an unclean spirit, fights against the spirit of Christ, and denies that the martyrs' tombs are to be venerated;[1] asserts that vigils are to be condemned; that continency is a heresy; that chastity is a nursery of lust.[2] . . . Amongst his other blasphemies he writes as follows: 'What need is there of thy not merely honoring so much, but even adoring that I know not what which thou carriest about in a small vessel to worship?' And again, in the same book, 'Why dost thou kiss in adoration the dust that is covered with a piece of linen?' And later, 'We see an almost pagan rite brought into the churches, under the pretext of religion,—that, while the sun still shines, masses of wax-lights are burnt.[3] And they, in every place, kiss in adoration I know not what dust, which is kept in a small vessel covered with valuable linen. Mighty honor do these men show the blessed martyrs, who, they think, must needs have a light furnished them from vile pieces of wax,—the martyrs whom the Lamb, who is in the midst of the throne, enlightens with all the brightness of His majesty.' Who, thou madman, ever has adored the martyrs? Who has thought man a God? . . . And thou hast the audacity to say 'That I know not what which thou carriest about in a small vessel to worship.' What is that *I know not what?* I want to know. Speak out more plainly, that thou mayest blaspheme without

[1] Et martyrum neget sepulcra veneranda.

[2] Pudicitiam, libidinis seminarium.

[3] St. Jerome's answer to this deserves to be recorded: "You call such persons idolaters. I do not deny that all of us who believe in Christ have sprung from the error of idolatry. For we are not Christians by birth, but by being born again. And because we once worshipped idols, are we not now to worship God, for fear of seeming to venerate Him with the same honor as idols? That was done to idols, and is therefore to be abhorred; this is done for martyrs, and is therefore to be approved of. For even when relics are not present, lights are burned in all the churches throughout the East, even when the sun is blazing, during the time that the Gospel is read, not indeed to dispel darkness, but as giving token of our joy."—*L. c. n.* 8, *col.* 394.

any restraint: 'I know not what dust which is kept in a small vessel covered with valuable linen.' It grieves him that the relics of the martyrs are covered with a valuable veil, and not tied up either in rags or hair-cloth, or cast into the privy; that so Vigilantius alone, drunk and asleep, may be adored. So then we are sacrilegious beings when we go into the basilicas of the martyrs? Was the emperor Constantius a sacrilegious being when he translated to Constantinople the holy relics of Andrew, Luke, and Timothy? before whose relics demons howl, and the indwellers of Vigilantius confess that they feel their presence. And now too is Augustus Arcadius to be called a sacrilegious being, who has, after the lapse of so long a time, translated the bones of blessed Samuel from Judea into Thrace? Are all the bishops, who carried a thing so very vile, and pulverized ashes, in silk and a vase of gold, to be reckoned not sacrilegious merely, but mere fools besides? Fools too are the people of all the churches, who went out to meet the holy relics, and received them with as much joy, as if they gazed on the prophet living and present amongst them; that from Palestine to Chalcedon the crowds were as one mighty hive, and lifted on high, with one voice, the praises of Christ. Forsooth, they were adoring Samuel, and not Christ, whose Levite and prophet Samuel was! Thou lookest upon him as dead, and therefore blasphemest. Read the gospel: *The God of Abraham, the God of Isaac, the God of Jacob, He is not the God of the dead, but of the living.* Then, if they live, they are not shut up in a decent prison near thee. For, thou sayest, 'That the souls of the Apostles and martyrs have their resting-place either in Abraham's bosom or in a place of refreshment, or under the altar of God, and cannot leave their tombs and be present where they choose.' They are of senatorial rank to wit, and not shut up amongst murderers in a dismal prison, but are under generous and honorable custody in the happy islands, and in the Elysian fields! Wilt thou set laws to God? Wilt thou chain down the Apostles, so as to keep them from their Lord. Of them it is written, *They follow*

the Lamb whithersoever He goeth. If the Lamb be everywhere, then must they also, who are with the Lamb, be believed to be everywhere. And while the devil and evil spirits wander over the whole earth, and by their surpassing swiftness are everywhere present, shall the martyrs, after shedding their blood, be hidden under the altar, and be unable to go thence?" – *T.* ii. *Adv. Vigilant. n.* 1. 4-6, *col.* 387-91. [For continuation see "*Invocation of Saints.*"] He resumes the argument as follows: "It is ill done then of the bishop of Rome, that, over the venerable bones as we think them, over vile dust as you think it, of the departed Peter and Paul, he offers sacrifice to the Lord, and accounts their tombs Christ's altars:[1] and not the bishop of one city only, but the bishops of the whole world are in error, who, in spite of the innkeeper Vigilantius, go into the basilicas of dead men, where lie folded in linen this vile dust and 'I know not what ashes.' . . . And later, vomiting forth from the depths of his breast his foul rheum, he has the effrontery to say, 'So then the souls of the martyrs are in love with their own ashes, and flutter round them, and are ever beside them, for fear lest perchance some suppliant may come, and, in their absence, they may not be able to hear him.' O monster, deserving of being transported to the extremity of the earth! You laugh at the relics of martyrs, and with Eunomius, the author of this heresy, you forge calumnies against the churches of Christ. . . . He (Vigilantius) argues against the signs and miracles which are done in the basilicas of the martyrs, and says that they are of use to unbelievers, to persons that believe not, as if the question were for whom they are done, and not by what virtue they are done. . . . Tell me not that they are miracles for the sake of unbelievers; but answer me, how is it that, in 'vile dust,' and 'I know not what ashes,' there is so mighty a present power to perform signs and miracles?'[2] I see, I clearly see, most miserable of men, what grieves thee, what fills thee with fear. The

[1] Offert Domino sacrificia, et tumulos eorum, Christi arbitratur altaria.

[2] Tanta sit signarum virtutumque præsentia.

unclean spirit that forces thee to write these things has oft-times been tormented by this 'vile dust,' yea, is even now tormented, and he that dissembles his punishment, now that he is in thee, confesses it when he is in others. Unless, haply, like the gentiles and the impious wretches Porphyrius and Eunomius, you set these things down as cheats of the evil spirits, and think that the demons do not veritably cry out, but feign to be tormented. I give you this advice, go into the basilicas of the martyrs, and you will at length be dispossessed; you will there find many of your companions, and you will be on fire, not from the wax-tapers burnt before the martyrs, which move your spleen, but from unseen flames," &c.—*Ib. l. c. n.* 9-10, *col.* 395 7.

"I hurried on, and returned to my Bethlehem, where I adored the manger and the birth-place of my Saviour."[1]—*T.* ii. *lib.* iii. *Contr. Ruffinum*, *n.* 22, *col.* 551. See also *Ib. l.* i. *c.* i. *De Viris Illustr. col.* 813.

St. Asterius of Amasea, G. C.—"Good and profitable[2] for those who pursue what is laudable is the memory of the saints . . . for verbal teaching is inferior to, and weaker than, practical action. . . . In this manner do we learn the sciences, thus do we learn the arts . . . and so too do we, the disciples of the martyrs, making the actions of these resolute men ours in lieu of a confession (of faith), learn to preserve the true religion (piety), even in the extremest dangers, by merely looking upon their sacred depositories,[3] as pillars inscribed with letters, and manifesting accurately the agony of their martyrdom. [Having described the martyrdom of St. Phocas, he continues:] From that day to this we have this martyr (as) *a pillar and ground* of the divine churches of the world, and he is the most illustrious of the martyrs, holding the first place amongst the most excellent. He draws all men in crowds to his dwelling-place, and the highways are filled with persons from every land hastening unto that place of prayer.

[1] Ubi adoravi præsepe et incunabula Salvatoris.

[2] *Καλὴ καὶ ὠφέρουσα.* [3] *Θήκας.*

That temple is indeed magnificent, which also has had the fortune to have the martyr's sacred body, of the afflicted the consolation, of the diseased the hospital, of the hungry the table. For more plentifully does Phocas, now that he is dead, furnish food than did Joseph of old in Egypt; for this latter for silver distributed corn, but the former is bountiful to the needy gratuitously,[1] . . . and if, by means of some slight relics of his, the martyr settle himself in some other spot,—as a colony from a parent city, that spot also is the object of wonder, and eagerly sought after by all Christians,[2] even as this spot amongst us is the assembly of the rejoicing. For, *Precious in the sight of the Lord is the death of His saints;* and his relics shared amongst places, preserve the fame of this thrice-blessed martyr entire in every place. So also even in the dominant city, the capital of Italy, and the queen of the world, there is a crowded attendance on, and honor is paid to the martyr,[3] and a structure built (to him) distinguished for its beauty. And the Romans venerate[4] Phocas, no less than Peter and Paul. For which cause too, they, as report says, eagerly obtained possession of the head of the martyr, with sentiments quite opposite to those of Herod . . . in order to honor it, and for their own benefit[5] have they worthily guarded the head of the martyr. [He then proceeds to narrate how he is the patron of seamen, the miracles performed by him in their favor, and their singular mode of honoring him; tells of the votive offerings placed by emperors and foreign monarchs in his temples, and proceeds, as follows:] But how, furthermore, can any one narrate the benefits which are continually accruing through visions in dreams, and through the cares of which the sick are made partakers. . . . We, therefore, pausing here, will give glory to the Saviour, whose faithful servants have, agreeably to the gift that has been

[1] *Προῖκα τοῖς δεομένοις χαρίζεται.*

[2] *Πᾶσι χριστιανοῖς περιβόητος.*

[3] *Ἐστὶ τῷ μάρτυρι δορυφορία πάνδημος καὶ τιμή.*

[4] *Θεραπευουσιν.* [5] *Τιμῆς χάριν καὶ ὠφελείας ἰς ἑαυτῶν.*

granted them, had vouchsafed to them so great grace, as to benefit their fellow-servants, in every necessity and circumstance, and this since their departure from this world, and the separation from their bodies."—*In Phocam. Mart. T.* i. *Combefis, pp.* 170, 178-80.

"Were there no martyrs, gloomy and gladless would our life be. For what is worthy to be compared with these solemn assemblies! What so venerable, and every way beautiful, as to behold a whole city pouring forth all its citizens, and repairing to a sacred place to celebrate the pure mysteries of most true religion? But true religion is it both to worship and to honor[1] those who have resolutely endured torments for Him. . . . For this cause, having decently wrapped their pious bodies,—those vessels of benediction, those instruments of their blessed souls—we keep them in every age as most precious goods, we guard them as our own possessions, and by the martyrs is the Church fenced round as a city with brave soldiers; and solemn assemblies of the people are gathered together, and we enjoy the delight of their festivals; whilst they, who are overtaken by the adverse chances and misfortunes of life, hasten to the resting-places of these thrice-blessed (martyrs), as unto a useful refuge; we make them intercessors of prayers and petitions, on account of their surpassing power;[2] thence the poor are solaced, diseases cured; and the threats of rulers are quieted; and the sacred temples of the martys are tranquil harbors amidst all the tumults and storms of life. Thus does a father, or a mother, taking her sick child, and folding it in her arms, hurry by hospitals and physicians, but fly unto help that knows nothing of their art, and having come to any of the martyrs, through him she offers up a prayer to the Lord,[3] using such words as these to her mediator:[4] Thou hast suffered for Christ, intercede for one that suf-

[1] *Εὐσέβεια δὲ ἀληθὴς τὸ προσκυνεῖν τε καὶ τιμᾶν.*

[2] *Πρεσβεύτας αὐτοὺς τῶν εὐχῶν καὶ αἰτημάτων διὰ τὸ ὑπερβάλλον τῆς παῤῥησίας ποιούμεν.*

[3] *Δι' ἐκείνου τῷ δεσπότῃ προσάγει τὴν αἴτησιν.*

[4] *Πρὸς τὸν μεσίτην.*

fers and is ill.[1] Having liberty of speech, use thy speech for thy fellow-servants. What though thou hast left this life of ours, yet dost thou still know the sufferings of humanity. Thou also didst once call upon the martyrs, before becoming a martyr. Then seeking, thou didst find; now, possessing, bestow.[2] For thy reward, ask for this benefit for us. Let us be healed by thy stripes, as the world (was healed) by those of Christ.[3] Another hurrying to marriage, makes a prayer in the martyrs' churches a prelude to the nuptial chamber. And this other one hastening to sail, looses not the sails of the vessel, before he has, through the martyrs, invoked the Lord of the sea.[4] The crowds of beggars, and the swarms of poor, regard the resting-place of the martyrs as their common asylum; and in every part of land and ocean are the praises of the martyrs sung, and this justly and with good cause."—*In SS. Martyr. pp.* 186-87. *Combefis, t.* i. See also *Hom. adv. Avarit. p.* 41. *Ibid.*

CENTURY V.

St. Augustine, L. C.—Having given earlier in this section the account of the discovery of the bodies of St. Protasius and St. Gervasius, by St. Ambrose of Milan, I will add St. Augustine's testimony on the same subject, himself an eye-witness: "Then didst thou in a vision discover to thy forenamed bishop, where the bodies of Protasius and Gervasius, the martyrs, lay hid (whom thou hadst in thy secret treasury stored uncorrupted so many years), whence thou mightest seasonably produce them to repress the fury of a woman, but an empress. For when they were discovered and dug up, and with becoming honor translated to the Ambrosian basilica, not only they who were vexed with unclean spirits, the devils confessing themselves, were cured, but also a certain man, who had for many years been blind, a citizen, and very well known to the city, on asking and hearing the reason of the

[1] *Πρέσβευσον ὑπὲρ πάθους καὶ νόσου.* [2] *Νῦν ἔχων χάρισαι.*

[3] *Ἰαθείημεν τῷ σῷ μώλωπι, ὡς τῷ τοῦ Χριστοῦ ὁ κόσμος.*

[4] *Διὰ τῶν μαρτύρων ἐπικαλέσηται.*

people's confused joy, sprang forth, desiring his guide to lead him thither. Led thither, he begged to be allowed to touch with his handkerchief the bier of Thy *saints, whose death is precious in Thy sight* (*Ps.* cxv.) Which when he had done, and put to his eyes, they were forthwith opened. Thence wide-spreading fame; thence fervent, glowing praises of Thee; thence the mind of that enemy though not enlarged so as to have the healing of belief, was nevertheless repressed from the fury of persecution."—*T.* i. *L.* ix. *Confess. c.* vii. *n.* 16, *col.* 278.

"We celebrate on this day the erecting of a place to the memory of St. Protasius and St. Gervasius, the martyrs of Milan: not the day whereon it was erected here, but we on this day celebrate the day on which *the death of His saints* was, through Ambrose the bishop, that man of God, *precious in the sight of God;* of the which great glory of the martyrs I also was a witness. I was there; I was at Milan; I knew the miracles done; God testifying to the precious deaths of the saints; that through those miracles that *death* might now be not only *precious in the sight of God*, but also in the sight of men. A blind man very well known to the whole city received his sight; he ran; he caused himself to be led; he came back without a guide. We have not as yet heard that he is dead;[1] perhaps he is still living. He dedicated himself to serve during his whole life, in that basilica of theirs, where are their bodies. . . . Not to all does God bestow health through the martyrs,[2] but to all that imitate the martyrs does He promise their immortality."—*T.* v. *Serm.* cclxxxvi. *n.* 4-5, *in Natal. MM. Protas. et Gervas. col.* 1689.

"'Why,' they say, 'are those miracles which you proclaim as having been done, not done now?' I might indeed say, that they were necessary before that the world believed, for

[1] Paulinus, in his *Life of St. Ambrose* (*n.* 14), says: "To this very time he lives, as a religious, in the same basilica, which is called the Ambrosian, whither the bodies of the martyrs were removed."

[2] Non omnibus donat per martyres sanitatem.

this, that the world might believe. Whoever still seeks after miracles that he may believe, is himself a great prodigy, who, when the world believes, does not believe. But this do they say for this end, that those miracles may not be believed to have been even then wrought. [Having replied with singular power to this objection, and stated that miracles even then continued to be performed, he gives, amongst other examples, the miracle recorded above.] The miracle which was wrought at Milan, whilst we were there, when the blind man was restored to sight, was able to come to the knowledge of many, because both the city was great, and the emperor was there at the time, and the thing was done in the presence of an immense crowd that hastened together to the bodies of the martyrs, Protasius and Gervasius; which bodies when hidden, and utterly unknown, were found from having been revealed, in a dream, to Bishop Ambrose. [He then gives an account of various other miracles, to one of which he was also an eye-witness.]"—*T.* vii. *L.* xxii. *De Civit. Dei, c.* vii. *col.* 1057-58.

"A great testimony does the Lord furnish to His witnesses, whereas He who ruled the hearts of His combatants, does not desert even the bodies of the dead; even as He exhibited a most illustrious miracle in regard of the body of this very saint, Vincentius; that the body which the enemy had desired, striven,—caused not to appear at all, should be discovered by so manifest a fiat of God,[1] and exhibited to be more religiously inhumed and venerated,[2] that so an illustrious memorial might endure in him of conquering piety, and of conquered impiety. Truly *precious in the sight of God is the death of His saints;* when not even the earth of the flesh is, after life has abandoned it, contemned; and, after the invisible soul has gone forth from the visible body, the dwelling-place of His servant is preserved by the care of the Lord, and is honored by His faithful fellow-servants unto the glory of the Lord.[3] For

[1] Tam præsenti nutu divino proderetur.

[2] Religiosius humandum venerandumque.

[3] In gloriam Domini a conservis fidelibus honoratur.

what does God, by performing marvellous works near the bodies of the saints, but furnish a testimony, that what dies perishes not to Him; and it may hence be understood in what honor He holds the souls of the saints who are with Him, when the exanimate flesh is adorned with so mighty an operation (effect) of the divinity.[1] For, as the Apostle, speaking concerning the members of the Church, used a similitude drawn from the members of our body (saying), that, *those which are the less honorable members of the body, about these we put more abundant honor* (1 *Cor.* xii.); so the providence of the Creator, by granting so illustrious testimonies of miracles to the dead bodies of martyrs *puts more abundant honor about* the bloodless relics of men; and that which, the life having left it, now remains as something without beauty, there the giver of life is seen to be more evidently present."[2] —*T.* v. *Serm.* cclxxv. *in Natal. S. Vincent. n.* 3, *col.* 1631. See also the next sermon, *col.* 1635, *B. C.*

He says of the relics of St. Stephen: "A little dust has assembled together so great a multitude; the dust lies hidden, but the benefits are visible. Think, most beloved, what things God reserves for us in the land of the living, He who bestows things so great from the dust of the dead."[3]—*Ib. Serm.* cccxvii. *n.* 1, *col.* 1870.

Again of the same relics, he says: "In this place we have not made an altar to Stephen, but of the relics of Stephen we have made an altar to God, such altars are pleasing to God."[4] —*Ibid. Serm.* cccxviii. *De Martyr. Steph. col.* 1874.

St. Isidore of Pelusium, G. C.—"If thou art scandalized

[1] Quando caro exanimis tanto effectu divinitas ornatur.

[2] Ibi evidentius præsens vitæ dator apparet.

[3] Qui tanta præstat de pulvere mortuorum.

[4] De reliquiis Stephani (fecimus) aram Deo. In the sixth volume (*De Opere Monachorum, c.* xxviii. *n.* 36), he inveighs bitterly against certain "hypocrites under the habit of monks, who went about selling real or fictitious relics": "Tam multos hypocritas sub habitu monachorum (hostis) usquequaque dispersit, circumeuntes provincias, nusquam missos, nusquam fixos, nusquam stantes, nusquam sedentes. Alii membra martyrum, si tamen martyrum, venditant," &c.—*Col.* 831–2.

at the dust of the bodies of martyrs being, on account of their love of God and their firmness, honored by us,[1] interrogate those who are cured by those martyrs, and learn to how many afflictions they vouchsafe remedies. And then wilt thou not only not scoff at what we do, but thou wilt imitate what is in every way rightly done."—*L.* i. *Epist.* lv. *Hieraci*, *p.* 17. See also *L.* i. *Ep.* ccxvi. *p.* 63.

St. Paulinus of Nola, L. C.—"Our brother Victor has informed me that you, as becomes your faith and grace, are in want, for the church which you have built, of the blessing of the holy relics of saints.[2] The Lord is my witness, that if I had but a scruple of holy dust more than I absolutely need for the dedication of our basilica, which will soon be completed, I would have sent it to your friendliness; but as we could not supply you with any such gift, and Victor has told me that he has hopes of being furnished abundantly with this same blessing (gratia) by the saintly Silvia, who has promised him particles of the relics of many Eastern martyrs, I have found something worthy of being sent to you, both towards hallowing your basilica, and adding to the blessing of those holy ashes, namely, a part of a small particle of the wood of the divine cross;[3] a blessed thing which holy Melania brought me from Jerusalem as a present from the holy bishop John. . . . Accept, therefore, a great gift in a small compass; and in a particle, almost like an atom, of a small splinter, receive a safeguard of present, and a pledge of eternal salvation.[4] Let not your faith be straitened because the eyes of the body look on so small a thing, but with the eye of the mind let faith behold, in this smallest of particles, the whole power of the cross. While you think within yourselves that you look upon that wood whereon our salvation hung, whereon the Lord

[1] Ἐπὶ τῇ κόνει τῶν μαρτυρικῶν σωμάτων παρ' ἡμῶν τιμωμένῃ.

[2] De sacris sanctorum reliquiis benedictionem.

[3] Partem particulæ de ligno divinæ crucis.

[4] In segmento pæne atomo hastulæ brevis, sumite munimentum præsentis, et pignus æternæ salutis.

of majesty was fastened while the world trembled, *rejoice with trembling* (*Ps.* ii.). . . . We have inclosed the substance fraught with so great blessing in a small gold tube.[1] [He then gives, in detail, the usual account of the finding of the cross by St. Helen, and of the raising of a dead man to life, when, after touching two of the crosses, the body was applied to the cross of Christ, and prefaces it with the remark, that] The Jews who even sealed up the sepulchre, would not (had it fallen into their hands) have neglected to destroy the cross; neither would they have endured that this passion should be venerated in the surviving cross;[2] they who cannot bear that His resurrection should be worshipped, proved as it is by the emptied tomb and their broken seals." . . . "The bishop of Jerusalem, when the passover of the Lord is celebrated, brings that cross forth every year, to be adored by the people, himself the chief of its venerators.[3] On no other day but this, whereon the mystery of the cross itself is celebrated, is that cross, which is the cause of the sacraments, brought forth, as a kind of special privilege of that sacred solemnity: except on occasions, when men of great piety, who have travelled thither

[1] Tubello aureolo rem tantæ benedictionis, inclusimus. In the life of St. Porphyrius, by his disciple, Mark the Deacon, the Greek of which is not discovered, but of which we have an evidently literal translation by Gent. Hervetus (*Bib. Galland. t.* ix.), we have a similar passage: "After we had adored the holy places and the venerable cross (cum adorassemus sancta loca, et venerandam crucem), and he had prayed and wept long, he replaced the venerable and life-giving cross 'in its case of gold.'"—*Galland. t.* ix. *p.* 262, *n.* 14. The use of the *sign of the cross* is named also: "The empress placed her infant in their arms, that they might sign it, and the holy bishops signed both her and her infant with the sign of the cross."—*Ib. p.* 268, *n.* 45; also *p.* 276, *n.* 100. An *image of the cross* is also mentioned: "Barochas went before the people, bearing an image of the venerable cross (venerandæ crucis portans effigiem)."—*Ib. p.* 273, *n.* 77. I may also add the following from the same work (*p.* 262), on the invocation of saints: "I approach this work, trusting in the holy prayers of the aforenamed saint, petitioning, through them, grace and help from our Lord Jesus Christ (confidens dicti sancti precibus . . . per ipsas a Domino . . . gratiam petens)."

[2] Nec ferre potuissent, ut in cruce superstite passio illius coleretur.

[3] Quam episcopus . . . adorandam populo princeps ipse venerantium promit.

for this purpose only, beg that the sight of it may be granted them as a reward of their long pilgrimage ;[1] and this favor, I am told, can only be granted by the bishop, by whose kindness also alone can a present of even a minute particle of the sacred wood be obtained, to the great increase of faith and blessing.[2] Which cross containing in an insensate material a living power, from that period so accommodates its substance to the almost countless demands of men, as not to feel its losses, and remains almost intact, though men are daily taking from its mass, and yet are ever venerating the whole.[3] But it derives this virtue of incorruption, and this indestructible solidity, from the blood of that flesh which after suffering death did not see corruption. But we hope that to you also it will be not merely the memorial of a blessing, but the source (nursery) of incorruption."[4]—*Ep.* xi. *ad Severum*, *pp.* 189-90, *T.* vi. *Bib. Max. PP.*

In his next letter, amongst a great variety of verses composed for inscriptions to be placed in his own basilica, and that of his friend Sulpicius Severus, there are two copies of verses for the altar, one in case the particle of the cross should be placed there with other relics, and another, "In case he should prefer to keep by him that blessed particle of the cross as a daily protection and remedy,[5] lest, if once deposited in the altar, it may not be ready to his hand, as his wants may require its use."—*Ep.* xii. *ad Sev. l.* c. *p.* 192. See also *p.* 192, *E.*

The following will show how he himself employed that relic, when a fire was raging in the neighborhood of his basilica: "I ran, trusting to nothing but faith and suppliant

[1] Quasi in pretium longinquæ peregrinationis.

[2] Ad magnam fidei et benedictionis gratiam: as a great favor granted to faith, and a great blessing.

[3] Et quasi intacta remaneat, quotidie dividuam sumentibus, et semper totam venerantibus.

[4] Non solum benedictionis monimento, sed et incorruptionis seminario futurum.

[5] Ad quotidianam tutelam atque medicinam.

prayer, to the neighboring church of my Felix, and thence, with like prayer, to a neighboring church, and I begged for a remedy (to the evil) from the virtue of the relics (dust) of the Apostles, flinging myself down beneath the altar that covered them.[1] Having returned home, I took out a small particle that had been given me of the wood of the everlasting cross —small indeed in size, but mighty to save,—and holding it in my hand, I thrust it forward near the opposing flames, holding it as a shield before my breast to protect me. . . . Believe me: not to me, but to Christ give thanks, and deserved praises to the Omnipotent. For our salvation (or safety) is in Christ's cross and name: thence our confidence; and that confidence resting on the cross was of avail in this danger, and that name recognized our salvation.[2] Not my voice, not my arm, but the power of the cross, terrified that fire, and forced the flame to sink down and die, with an expiring moan, on that very spot whence it had sprung. How great the virtue of the cross, that nature should forget itself; the fire that devours all kind of wood is consumed by the wood of the cross."—*Carm. Nat.* x. *p.* 291; *Ibid. t.* vi. *Bib. Max. SS. PP.* See also the extracts from an account of this writer, under "*Invocation of Saints.*"

Apollinaris Sidonius, L. C.[3]—"The body of Martin, wherein even after life's close honor lives, is an object of veneration to all the earth. . . . At once, by the grant of so powerful a patron,[4] his temple has increased in size, and the builder thereof in merits."—*L.* iv. *Epist.* 18, *p.* 1098, *t.* vi. *Bib. Max. SS. PP.*

"And as to you only has it been granted, since the time of the confessor Ambrose, who found two martyrs (St. Gervase

[1] Atque ab apostolici cineris virtute medelam.
Poscimus, impositis subjecti altaribus ora.

[2] Et nostram cognovit flamma salutem.

[3] Born at Lyons about the year 430, he was raised to the see of the city of Auvergne, in 472. The edition used is that given by *Gallandius, t.* x.

[4] Martini corpus totis venerabile terris . . .
Valido tribuente patrono.

and St. Protase), in the western districts, to translate the entire body of the martyr Ferreolus, together with the head of our (martyr) Julianus, it is nowise unjust to ask, by way of compensation, that a portion of patronage be derived to us from you, seeing that a part of (your) patronage has been restored to you from us." [1]—*Epis. l.* vii. *Ep* i. *Mamerto*, *p.* 519, *t.* x. *Gallandii.*

Sulpicius Severus.—"I wished to reach Carthage, to visit the resting-places of the saints, and especially to adore at the tomb of the martyr Cyprian." [2]—*Dial.* i. *n.* 3, *p.* 1404; *Galland. t.* viii.

Philo of Carpasium, G. C.—"*We will run after the odor of thine ointment* (*Cant.* i. 3). The Church is one, and yet he says, in the plural number, *We will run*; for, *being many, we are one in Christ.* Behold all *running after the odor* of the mysteries of Christ; for where the relics of martyrs lie, thither do we hasten, thither do we run to the odor of Christ's ointments."—*Enarr. in Cant. Cantic. p.* 724, *t.* ix. *Galland.*

St. Victricius, L. C.—"Give us the temples (bodies) of the saints; we wish for deeds, not for words. For if the hem of the Saviour's garment, when but slightly touched, effected a cure, beyond all doubt will these dwelling-places of their passions work cures. . . . This is the disposition (of a Christian), to consider himself enriched with a mighty sum of money, whensoever his hands bear the weight of the relics of saints. . . . Come, dearly beloved, let us pour forth to the sacred relics the words of the Psalmist, which are tempered with milk and honey. With watchings and fastings let an unsober sobriety petition to be cleansed from sins. Let us incline towards us the favor of the saints, whilst fresh is their coming amongst us. Their home is indeed above; but as guests, let us pray to them.[3] . . . They are venerable (or, to be venerated);[4] they are saints, who on death have inflicted death, as we read, *He that believeth in me, although he be dead, shall*

[1] Ut nobis inde veniat pars patrocinii, qui vobis hinc rediit pars patroni.

[2] Præcipue ad sepulcrum Cypriani adorare.

[3] Nos ut hospites precemur.

[4] Isti sunt venerandi.

live. Oh! how *precious in the sight of God is the death of His saints.* . . . Prostrate on the earth, and bedewing the ground with tears, let us cry aloud with one voice, that so ye, who now have for ever yours the sacred relics, may be pure of body. Not to you, oh venerable (martyrs), will our oblation seem mean. The place is not unworthy of being dwelt in by so many conquerors. Here will you find John the Baptist . . . here Andrew, Thomas, Gervase, Agricola, Euphemia. . . . The precept is yours, that *Charity is not envious; seeketh not its own:* hence I do not doubt that, as men, the meanness of the place affects you as an insult. It is too confined; these things are cared for by men. The Divinity heeds not space; it is not circumscribed by time or place. . . . Greater, however, will be the glory of your powers, if you defend the suffering, if you protect those who lie prostrate beneath their foes. Let weapons guard those that choose them; us shall your ranks, your standards keep. No enemy have we, if you grant us the forgiveness of sins; the threads of our life are held in your hands. Forgive our sins,[1] and no hostilities will disturb us. But why do I, the poor Victricius, your worshipper, fear for the nature of this place? . . . After martyrdom the blood glows with the reward of divinity. This fancy, dearly beloved, is now to be purged away, and utterly eradicated from our minds, viz., let not any one be, by any chance, deceived by that vulgar error, so as to think that in the minute particles of the just there is not the real body that suffered. But we, with full assurance and authority, cry aloud that in relics there is nothing that is not complete. . . . Wherefore, most certain is it, that our Apostles and martyrs have come unto us with their full powers. That this is so, we are admonished by the favors now present before us. For as we acknowledge that the right of translating them is derived from their desire, we thereby see that they do not, by thus voluntarily spreading themselves, inflict a loss on themselves, but

[1] Si tribuatis indulgentiam peccatorum. Ex vestris manibus nostræ vitæ retinacula detinentur. Remittite delicta.

that, through the riches of their indivisibility, they scatter wide their benefits. The flame diffuses and gives its brightness, and yet suffers not from its bounty. So are the saints munificent without loss; entire, without receiving any accession; so have they, without any of the weariness of journeying, come unto us. There is, therefore, in relics, a proof of their perfection, but no loss resulting from subdivision. . . . Add to this, that the power of healing is not less in the particles than in the whole body.[1] Do they afford remedies to the wretched, in a different manner in the east, and at Constantinople, or Antioch, Thessalonica, Neissa, Rome, in Italy? Are the bodies of the afflicted cleansed of their ailments after a different manner? The evangelist John works cures, not only at Ephesus, but in many other places besides. . . . At Bologna, Proculus and Agricola heal; and in this place also do we see the majesty of these two. Antoninus heals at Placentia . . . Mutius, Alexander, &c., infuse with liberal power the grace of salvation (or, health).[2] . . . Tell me, is the healing influence of the above-named saints one with us, and another with others? Now if, everywhere, any particles whatever of the saints defend, purify, protect with like bounty their worshippers, reverence is to be paid them, not their majesty inquired into.[3] Even if there were not in relics the full weight of power, yet it would not be the part of a good mind to derogate in any thing from such dignity. For it is to fear, not to be knowing, that profits. The Apostles and saints not only do not seek for something to be added to them, but they even bestow the blessings of health and salvation (or, safety).[4] —*Gallandius, t.* viii. *pp.* 229-31-2-3; *Liber de Laude Sanctorum.* For the context, see under "*Invocation of Saints.*"

Prudentius, L. C.—The following are short specimens of

[1] Non minus in partibus, quam in soliditate curatio est.

[2] Larga virtute gratiam salutis infundunt.

[3] Quod si quidquid ubique sanctorum est, parili pietate cultores suos defendunt, purgant, tuentur, adjiciendus cultus est, non discutienda majestas.

[4] Sed etiam sanitatis et salutis beneficia largiuntur.

the way in which he speaks constantly and copiously of relics: —"Thus (by my song) may I venerate her bones."[1]—*Galland. t.* viii. *Hymn.* iii. *in S. Eulali.* 212, *p.* 433. The same phrase occurs in the same page, *Hymn.* iv. 32.

"Many dipped linen cloths in the welling blood, to be kept at home as a sacred protection to their children."[2]—*Ibid. Hymn.* v. *Passio S. Vincentii*, 341-5, *p.* 448

"Then the ashes of their sacred bodies and their bones, though sprinkled with wine, were gathered up and appropriated eagerly by each one. So great was the zeal of the brethren to carry to their homes the consecrated gifts of the ashes of the saints, or to bear about them in their breasts the faithful pledges."—*Ibid. Hymn.* vi. *In Hon. MM. Fructuosi, Augerii*, 130-5, *p.* 451.

Zacchæus, L. C.—"There furthermore are extant the acts of the Apostles' conversation amongst us, and we are taught to follow the form of justice well-nigh as if they were present, seeing that the things which we read that they did when alive, we frequently see done before the ashes even of the dead."[3]—*Consult. Zacch. et Apollon. l.* i. *c.* 21, *p.* 214; *Galland. t.* ix.

St. Cœlestine I., Pope, L. C.—"Bear in mind, I beseech you, that charity in which, according to the declaration of the Apostle John, whose relics you that are there present venerate,[4] we ought to abide."—*Ep.* xix. *ad Synod. Ephes. n.* 4, *p.* 326; *Galland. t.* ix.

Cassian, L. C.—"The bodies of these holy men were seized upon, and placed amongst the relics of martyrs, with so great veneration, by the whole population of Arabs,[5] that the entire

[1] Sic venerarier ossa libet. The word *colunt* is used in the same way in Hymn iv. 95, in the next page.

[2] Tutamen ut sacrum suis domi reservent posteris.

[3] Cum ea fecisse legimus vivos, etiam ante defunctorum cineres sæpe videamus.

[4] Cujus reliquias præsentes veneramini; or, as in the Greek copy, *ου τα λείψανα παρόντες τετιμήκατε*, whose relics you who are there have honored.

[5] Ab universa plebe Arabum tanta veneratione prærepta, et inter reliquias martyrum condita.

inhabitants of both cities rushed together in violent conflict, and their dispute proceeded even to the use of swords, in order to obtain possession of the sacred treasure."—*Col.* vi. *Abb. Theod. p.* 134, *t.* vii.; *Bib. Max. SS. PP.*

St. Cyril of Alexandria, G. C.—See the extracts given under "*Invocation of Saints.*"

"*Julian.* You, ye unfortunate men, worship the wood of the cross, making shadowy images of it upon your foreheads,[1] and depicting those images on the porches of your houses.—*St. Cyril.* As he calls those unfortunate men, who make it a matter of care and are especially sedulous about the duty of ever engraving, both on their houses and foreheads, the sign of the precious cross,[2] we will without difficulty demonstrate that these foul words, which prove his extreme ignorance, proceed from his wicked thoughts. For the Lord and Saviour of us all . . . *endured the cross, despising the shame*, that He might destroy the power of corruption; one dead and raised again in behalf of all, that He might rescue the human race from the snares of death. . . . Of all these things that salutary wood excites the remembrance in us, and moreover moves us to reflect that, as the divine Paul says, *One died for all.* . . . We therefore, as I have said, make the wood of the precious cross into a remembrance of every good and of every virtue."[3]—*T.* vi. *l.* vi. *adv. Julian, pp.* 194-5. See also[3] St. Cyril's reply to Julian's accusation about the honor paid to martyrs and their tombs.—*Ib. l.* x. *pp.* 339-43.

"*Julian.* But this evil derived its origin from John (the Apostle). But who shall execrate as it deserves what you have invented for yourselves since then; introducing, besides that dead man who suffered long ago, numbers of other dead men. You have filled everywhere with tombs and memorials,

[1] *Εἰκόνας αὐτοῦ ὑπογραφοῦντες ἐν τῷ μετώπῳ, καὶ πρὸ τῶν οἰκημάτων ἐγγράφοντες.*

[2] *Κατεσπουδασμένους τὸ χρῆναι δὴ πάντως ἐγγχαράττειν ἀεὶ καὶ οἰκίαις καὶ μετώποις τὸ σημεῖον τοῦ τιμίου σταυροῦ.*

[3] *Παντὸς ἀγαθοῦ καὶ ἀπάσης ἀρετῆς εἰς ἀνάμνησιν τὸ τοῦ τιμίου σταυροῦ ποιούμεθα ξύλον.*

although it is nowhere declared in your religion that you are to stretch yourselves upon tombs, and to venerate them. Whereas you have proceeded to such a pitch of wickedness, as to think that you ought not, in this matter, to listen even to Jesus the Nazarite. Hear, then, what He says concerning monuments, *Woe to you, Scribes and Pharisees, hypocrites, because you are like to whited sepulchres*, &c. (*Matth.* xxii. 27). If, then, Jesus declared sepulchres to be full of filthiness, how is it that you invoke God over them? [St. Cyril shows that all men honor the memory and remains of those whose lives were distinguished and pre-eminent, and asks:] Why, then, does Julian so unjustly inveigh against the justice of Christians, if they too make much of the veneration and honor paid to the holy martyrs?"—*T.* vi. *l.* x.[1] *adv. Julian. pp.* 335-6.

St. Leo, Pope, L. C.—"And when you arrive at the Mount of Olives, with an intent to venerate the place of His resurrection,[2] does not the voice of angels seem to ring in your ears: *Ye men of Galilee, why stand you*, &c. . . . I have received with veneration the particle of the cross, together with the eulogies, sent me by your friendliness."—*Ep.* cxxxix. *Juvenal. Jerosol. Episc. n.* 2, *p.* 1289; and *Labbe*, *t.* iii. 1364.[3]

Theodoret, G. C.—"His garments, even like those of the divine Paul, had power (to perform miracles). . . . For hav-

[1] *Εἰ περὶ πολλοῦ πεποίηνται τὴν εἰς ἁγίους μαρτύρας αἰδὼ καὶ τιμήν.* In *Galland. t.* viii. in the works of Marius Mercator (*p.* 634, *n.* 2), there is a discourse by the heretic Nestorius, in which occurs the following words, addressed to St. Cyril of Alexandria: "I name not John, whose ashes thou now veneratest with an unwilling adoration."

[2] Locum ascensionis veneraturus; or, as in the Greek (for which in the original is doubtful), *προσκυνεῖν μέλλων τὸν τόπον τῆς ἀναβάσεως.*

[3] Amongst the epistles given in St. Leo's works, we have the following from *Gallia Placidia August. ad Theodos. Imp.:* "When, on our entry into the ancient city (of Rome), we made it our care to give our veneration (adoration) to the most blessed Apostle Peter (*ἀποδοῦναι τὴν προσκύνησιν τῷ μακαριωτάτῳ . . . Πέτρῳ*), the most reverend bishop, Leo, ceasing for a short time from prayer at the venerable (adorable) altar of the martyr (*τῷ προσκυνητῷ θυσιαστηρίῳ τοῦ μάρτυρος*), wept before us over the Catholic faith."

ing divided his girdle into two,—it was both broad and long, and woven of coarse linen,—with one-half he bound his own loins, and with the other mine (Theodoret's). My mother often when I was ill placed this on me, and on my father, and removed the illness, and this she also used as a remedy to restore her health. And many of our acquaintance having learnt this, constantly took it for the relief of the sick, and everywhere learnt the power of this grace."—*T.* iii. *Histor. reliq. c.* 9, *p.* 1195. See also *Ibid. c.* 3, *pp.* 1147-48; *c.* xii. *in fine*, *p.* 1205; *c.* xiv. *p.* 1219; *c.* xv. *p.* 1222, *et pass. eod. oper.:* one other extract from which, *c.* xxvi., is given under "*Invocation of Saints.*" He closes the narrative of each saint's life almost uniformly by imploring his prayers. See also a very remarkable passage illustrative of private reliquaries. *Ib. c.* xxi. *p.* 1244; also the extract given under "*Invocation of Saints*," from *T.* iv. *Disp.* viii. *De curat. Græc. affect.*

See also his account of the finding of the cross by St. Helena, and of the veneration shown that relic. *Hist. Eccles. L.* i. *c.* xvii. *p.* 47, *Vales. Cantab.* 1720; and *Ibid. L.* iii. *c.* x. *p.* 130, for the account already given from St. J. Chrysostom of the oracle being dumb on account of the neighborhood of the relics of St. Babylas.

Socrates, G. C.—Having described, in the usual manner, the finding of the cross by St. Helena, he says: "And having enclosed a part of the cross in a silver reliquary (theca), she left it there (at Jerusalem), as a memorial for those wishful to see it. But the other part she sent to the emperor (Constantine), who, having received it, and being confident that the city wherein it was preserved would be perfectly secure,[1] placed it within his own statue, which is erected in the city of Constantinople."—*H. E. L.* i. *c.* xvii. *p.* 47.

Sozomen, G. C.—"About this same time, Helen, the emperor's mother, arrived at Jerusalem, both to pray and to see the sacred places. And being piously disposed as regards the religion of Christians, she made it her great object to find the

[1] Σωθήσεσθαι τὴν πόλιν ἔνθα ἂν ἐκεῖνο φυλ[illegible]ηται.

wood of the venerable cross. But neither the discovery of this, nor of the divine sepulchre,[1] was an easy matter." He afterwards (*p.* 44), notices the difficulty of distinguishing "the divine cross"[2] from the others found with it, and ascribes its recognition to the cure performed on a noble matron who was dangerously ill; and notices, as a report, that a dead person was restored to life. "The divine wood having been found,[3] the greater portion is even yet preserved at Jerusalem, in a silver case; and a part she conveyed to her son Constantine, together with the nails with which the body of Christ was pierced."—*H. E. L.* ii. *c.* i. *pp.* 43-45.

Having described, at some length, the place wherein the relics of the forty martyrs (of Sebaste) were deposited and hidden, and the way in which they were kept so long concealed, he describes their discovery as follows: "Pulcheria Augusta, the sister of the emperor, was the discoverer of them. For the admirable (martyr) Thyrsus, appearing thrice to her, made known to her the martyrs that were hidden under the earth, and commanded them to be translated to him, so as to share the like deposition, and honor. And the forty (martyrs) also, clothed in resplendent robes, showed themselves unto her. But the thing seemed past all belief, and utterly impracticable. For not even the oldest clergyman, though frequently interrogated, nor any one else, could discover the martyrs. But at last when all were without hope, the divine power brought into the mind of a certain presbyter, named Polychronius, who had formerly been one of the familiar acquaintances of Cæsarius, the monks that once dwelt on that spot. [He narrates in what manner one of those monks was found, and many minute particulars relative to the spot, and shrine where the martyrs had been deposited, and adds:] She then returned thanks in prayer to God, that she was found worthy of such a sight, and had made the discovery of the

[1] *Τοῦ σέβασμου σταυροῦ τὸ ξύλον εὑρεῖν. . . . τοῦ θεσπεσίου τάφου.*

[2] *Τοῦ θείου σταυροῦ.* [3] *Εὑρεθέντος θεσπεσίου ξύλου.*

sacred relics. Afterwards having honored the martyrs with a most costly shrine, she deposited them near the admirable Thyrsus; a public festival, as was proper, being celebrated, with due honor and pomp, and singing of psalms: at which I also was present. And that these things happened in this wise, they who were present at the festival will testify; for almost all are yet alive."—*H. E. L.* viii. *c.* ii. *pp.* 366-68. See also his account of the translations of the relics (the head) of St. John the Baptist, the honor paid them, and the custom of celebrating the sacred mysteries at the shrine.[1]

Marcellinus, L. C.[2]—Having narrated how and where the head of John the Baptist was discovered by "two Eastern monks who had come to adore the resurrection of our Lord," he adds that a potter from Emessa was warned by the saint to carry it away to his native city, and having carried it thither, he venerated the head of the precursor of Christ,[3] and when dying delivered it to his sister,—who was unacquainted with the circumstances,—sealed up in a small vase. . . . At length a certain Eustathius, a concealed priest of the Arian perfidy, obtained possession of so mighty a treasure, of which he was not worthy, and the favor which Christ our Lord imparted, through John the Baptist, to the people laboring under infirmity,[4] this priest declared to be his own doing only." —*Chronicon. n.* 453, *p.* 348, *t.* x. *Galland.*

St. Avitus, L. C. —"For which cause, even though we thought that you had by you the security of the relics of the sacred cross, we should still think that we ought to ask for this mighty boon[5] from the holy bishop of the city of Helia (Jerusalem)."—*Ep.* xviii. *p.* 718, *t.* x. *Galland.* He returns thanks to that bishop, in *Ep.* xxiii., for a particle of the cross

[1] *Περὶ ταύτην ἱστόμενος.*

[2] The continuator of the *Chronicon* of St. Jerome. The date assigned to him by Gallandius, whose edition is followed, is A.D. 460.

[3] Præcursoris veneratus est caput.

[4] Gratiam quam Christus . . . per Joannem Baptistam infirmo populo tribuebat.

[5] Pignus reliquiarum sacræ crucis . . hanc munificentiam.

which he says, "Is not to be estimated by its size, but by the value of salvation."—*P.* 720, *Ibid.*[1]

COUNCIL OF TRENT.—The synod declares: "That the holy bodies of holy martyrs, and of others now living with Christ, which (bodies) were the living members of Christ, and the temple of the Holy Ghost, by Him to be raised up, and glorified, unto everlasting life, are to be venerated by the faithful; through which (bodies) many benefits are bestowed on men by God; so that they who affirm, that veneration and honor are not due to the relics of saints, or that such relics and other sacred monuments are uselessly honored by the faithful, and that the places dedicated to their memories are in vain visited for the sake of impetrating their aid,—are absolutely to be condemned, as the Church has long since condemned, and now also condemns them."—*Sess.* XXV. *De Invocat. SS. &c.*

PICTURES AND IMAGES.

SCRIPTURE.

Exod. XXV. i. 18.—"And the Lord spoke to Moses, saying. . . . Thou shalt make also two cherubim of beaten gold, on the two sides of the oracle."

Numbers xxi. 8-9.—"And the Lord said to him; make a brazen serpent, and set it up for a sign; whosoever being struck shall look on it, shall live. Moses therefore made a brazen serpent, and set it up for a sign, which when they that were bitten looked upon, they were healed."

[1] The hymn *Pange Lingua*, in which occurs the well-known address to the cross,

"Crux fidelis inter omnes arbor una nobilis
Nulla talem silva profert fronde, flore, germine,
Dulce lignum, dulce signum, dulce pondus sustinet,"

is by *Mamertius Claudianus*, a Christian poet who flourished about the year 470. The passage cited is in *Gallandius, t.* x. *p.* 458, who gives a complete edition of his works.

4 *Kings* (*al.* ii.) xviii. 4.—"He (Ezechias) destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, which Moses had made; for till that time the children of Israel burnt incense to it, and he called his name Nohestan."—*Cf. St. John* iii. 14.

3 *Kings* vi. 29-35.—"And all the walls of the temple round about he (Solomon) carved with divers figures and carvings; and he made in them cherubim and palm trees, and divers representations, as it were standing out, and coming forth from the wall. . . . And he carved cherubim and palm trees, and carved work standing very much out."—*Ib.* vii. 23, 25, 28-9: "He made also a molten sea. . . . And it stood upon twelve oxen, of which three looked towards the north, and three towards the west, and three towards the south, and three towards the east. . . . And the work itself of the vases was intergraven, and there were gravings between the joinings. And between the little crowns and the ledges were lions, and oxen, and cherubim: and in the joinings likewise above."—See also 2 *Chron.* (*Paral.*) iii. 7, 10-6; and *Josh.* vii. 5-11.

THE FATHERS.

CENTURY II.

TERTULLIAN, L. C.—"You may begin from parables: 'Where is the lost sheep sought for by the Lord, and carried back upon His shoulders?' Let the very pictures of your chalices come forth,[1] if even in them the interpretation of that animal will clearly shine forth, whether it portray the restoration of a sinner that was a Christian, or a Gentile."—*De Pudicit. n.* 7, *p.* 559.

EUSEBIUS, G. C.[2]—"Since I have fallen upon the mention

[1] Procedant ipsæ picturæ calicum vestrarum.

[2] "The images of earthly kings, even though they may not be made of the more precious substances of gold and silver, have honor from all men; for men, after venerating those made of the more precious material, do not make small account of those made of a viler material, but honor every

of this city (Cæsarea-Philippi), I do not think I ought to pass over a circumstance which deserves to have its remembrance preserved amongst us. They say that the woman who labored under an issue of blood, and who obtained a cure of her complaint from our Saviour, as we learn from the sacred Gospels, was born here, that her house is shown in the city, and that there remains a wonderful monument of the Saviour's bounty towards her. For near the gates of her house there is said to stand, on a lofty pedestal of stone, a representation in brass of a woman on her knees, and with her hands stretched out before

such image on earth, even though it be of plaster or of brass; and whosoever utters a contumelious word against any one such whatever, is not let go as if he had despised a piece of clay, or judged as having slighted a piece of gold, but as having acted impiously against the King himself, and Lord. The golden images which we make of the Lord's angelic principalities and powers, we make unto His honor and glory." The above extract is given by St. J. Damascen, in his *Orat.* iii. *de Imagin. t.* i. *p.* 301, as from St. Methodius (A.D. 290), *De Resurrectione.* Cave denies its authenticity, but Leo Allatius, Combefis, Gallandius, and others contend that it is genuine. A somewhat remarkable confirmation of the opinion of these writers is furnished by a fragment, first published by Combefis, in his *Bibl. Conc. t.* ii. *p.* 263, *et seq.*, and given by Gallandius at the end of his edition of St. Methodius, *Bibl. PP. t.* iii. *pp.* 831–2. In this fragment occurs the following passage: "Reflect that God has various images of Himself; some made, as it were, of gold, formed, that is, of a spiritual and purer substance,—such are the angels; but some made of plaster or of brass—such are men. Since then, here on earth, every image of a king, on account of his figure that is impressed thereon, is valued and honored, so is it by no means to be thought that we, who are the image of God, are so far to be dishonored as to have to be utterly annihilated." There seems no doubt that the author of both these fragments is the same; so that, if it be certain (and neither Combefis nor Gallandius, nor any writer that I am acquainted with, has called this in question) that the latter fragment is from the works of St. Methodius, it becomes clear that St. J. Damascen was not deceived in citing the former as from St. Methodius. Before closing this note, it may be well to cite the much-objected canon of the *Council of Elvira* (A.D. 305): "It hath seemed good that pictures ought not to be in a church; lest what is worshipped and adored (ne quod colitur, et adoratur) be painted upon walls."—*Can.* xxxvi. *col.* 974, *t.* i. *Labbe.* It is clear, from this prohibition, that it had been the custom to have such paintings in churches; and, further, it can only be collected from the decree, that paintings of the persons of the Holy Trinity, who alone *are worshipped and adored*, were thenceforward prohibited. Newman, *Develop. pp.* 376–7, reads, *aut* adoratur. Not having Labbe now by me, I cannot, at once, authenticate this passage. If his reading be correct, his reasoning, rather than mine, applies.

her as in the act of supplication; and facing this another upright statue of a man, made of the same material, fairly enveloped in an outer garment, extending a hand to the woman. At the feet of this statue, out of its base, there is said to grow a strange kind of plant, rising up to the hem of the robe of brass, and that it is a choice cure for all kinds of diseases. They say that this statue is the image of Jesus. It has remained to this day, as we, when dwelling in that city, saw with our own eyes. And it is no wonder that they of the Gentiles who were formerly benefited by our Saviour should have done this, when we have learnt,[1] that the images also of the Apostles, Peter and Paul, and even of Christ Himself, are preserved in paintings. As is likely, the men of old were accustomed without discrimination (or, unguardedly), in this manner to honor amongst themselves after a Gentile custom such as had been their benefactors (*lit.* as it were Saviours)."[2] —*H. E. L.* vii. *c.* xviii.

The following is the account given by Eusebius of the public respect shown by Constantine to the cross, immediately after his victory over Maxentius: "He (Constantine), as if piety towards God had been inbred in him, was nowise moved by their acclamations, nor elated by their praises; but feeling deeply the assistance which he had received from God, he immediately ordered the trophy of the Lord's passion[3] to be placed in the hand of his own statue; and the Romans having set up his statue, holding in its right hand the saving sign of the cross,[4] in the most thickly peopled part of Rome, he

[1] Ἱστορήσαμεν, viderimus—*Vales.*

[2] This sentence is more involved than is even usual in Eusebius, and stands thus: ὡς εἰκὸς τῶν παλαιῶν ἀπαραφυλάκτως (absque ullo discrimine, vel incaute—*Vales.*: indifferenter—*Ruffinus*) οἷα σωτῆρας ἐθνικῇ συνηθείᾳ, παρ' ἑαυτοῖς τοῦτον τιμᾶν εἰωθότων τὸν τρόπον. This has been variously translated: the translation given in the text represents the original literally. This account is followed in Eusebius by the mention of the preservation of the chair of St. James, at Jerusalem; and the particle, γὰρ, with which he makes the transition, shows that he considered the practice there named as a thing usual in the Church.

[3] Τοῦ σωτηρίου τρόπαιον πάθους.

[4] Τὸ σωτήριον τοῦ σταυροῦ σημεῖον.

ordered this very inscription, in the Latin language, to be placed on the base: 'By this saving sign, the true proof of manly resolution, I freed your city from the yoke of the tyrant.' "—*H. E. l.* ix. *c.* ix. See also *De Vita Constant. l.* i. *c.* xl.

Frequent mention is made by Eusebius of various images of the cross used under Constantine, and it will not be unprofitable to cite a few passages, in order to enable the reader to understand in what light this practice was viewed by this historian. Having described (*l.* i. *De Vita Const. c.* xxviii.) the appearance of the cross to Constantine, he says in the next chapter: "The emperor said that he doubted within himself what this appearance could be, and that night came on him whilst still pondering and busied in reflection; that then Christ the Son of God appeared to him during his sleep, with the sign which he had seen in heaven, and ordered him to make a representation of the sign which he had seen in the heavens, and to use it as a defence, on his standards, for his armies." Then follows a description of the *Labarum.* In *c.* xxiii. *Ibid.* he tells us that Constantine sent for certain Christian priests to interpret the meaning of the vision and sign: "they told him it was God, the only-begotten Son of the one and alone God; and that the sign which he had seen was the symbol of immortality, and a trophy of the victory over death which he had gained when he came upon this earth."

In the second book (*c.* v.) he introduces the pagan Licinius as scoffing at the cross, "as a disgraceful symbol with which Constantine dishonored his army," and then goes on to remark that, in the battles that ensued, complete victories were gained, "the saving sign being advanced in front of the emperor's armies" (*c.* vi.) "For wheresoever this sign appeared the enemy fled, and the victorious soldiers pursued. Which, when the emperor perceived, as soon as he noticed any division of his troops in difficulty, he ordered the saving sign to be advanced there as the means of securing victory, and victory instantly followed upon his order, resolution and

strength, by a kind of divine certainty, being added to the combatants" (*c.* vii.) In chapters viii. and ix. he states that he learnt from Constantine's own lips, that of the fifty chosen to carry the *Labarum*, not one fell that clung round it; and he adds, that he had it from the same authority, that the staff which bore the cross received the weapons aimed at the standard-bearer, and served as a perfect defence. In chapter xvi. he notices that "Licinius, having discovered by facts, what a divine and ineffable power there was in the saving trophy,[1] by means of which the army of Constantine had learned to conquer, ordered his soldiers not to advance on any account against it, nor even incautiously to cast their eyes upon it; for it was fearful in power, and his enemy fought against him." In the third book (*c.* ii.), having remarked that Constantine gloried in the name of Christian, he says: "At one time signing his countenance with the saving sign, at another glorying in the victorious sign" (*c.* iii.) "He also on a lofty tablet placed before the vestibule of his palace, placed, to be seen by all, the saving sign painted as resting on his head; but that enemy and adverse wild beast, which, by means of the tyranny of the ungodly, had vexed the Church, he represented under the shape of a dragon rushing headlong down. . . . I am filled with wonder at the powerful understanding of the emperor, who, as it were, by a divine inspiration, symbolized those things which the words of the prophet had long before proclaimed." In the same work (*l.* iii. *c.* xlix.) he says: "You might see at the fountains, in the middle of the market-places, representations of the Good Shepherd, well known to those acquainted with the divine word, and Daniel with the lions, fashioned in brass. . . . And so great was the love of God that possessed the soul of the emperor, that, in the noblest chamber of the royal palace, he fixed up the symbol of the saving Passion, and this the godly emperor seems to have made the defence of his empire."

[1] *Ὁπόση τις ἦν θεϊκὴ καὶ ἀπόῤῥητος ἐν τῷ σωτηρίῳ τροπαίῳ δύναμις.*

"The emperor honored that sign which brings victory, having learnt by experience the divinity that is in it.[1] For by this he subdued the hosts of hostile troops; by this the powers of invisible demons are troubled (or, expelled); by this the vauntings of those who warred against God were repressed; by this slanderous and impious tongues were silenced; by this barbarous tribes were subdued; by this the childish follies of superstitious deceit were refuted; to this the perfection of all good things, the emperor, as if paying back a debt, has built in every part of the earth triumphal monuments."—*De Laudib. Constant. c.* ix. *p.* 740.[2]

St. Gregory of Nyssa, G. C.—See the remarkable account of the image of the cross found on the person of his sister St. Macrina, given under "*Relics*," from *t.* ii. *De Vita St. Macrin.* See also the extract, given under "*Relics*," from his *Orat. de Theodoro M.*

St. Gregory of Nazianzum, G. C.—"White and shining robes are such as are given to angels when they are represented in a bodily shape,[3] this being, I fancy, a symbol of the purity of their nature."—*T.* i. *Orat.* xxiii. *p.* 409. See the extract from St. Basil, *De Barl. M.*, given under "*Relics.*"

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[1] Τῆς ἐν αὐτῷ θεότητος.

[2] Amongst the writings assigned by some to Lactantius, and denied to be his by others, occurs a short poem, entitled *De Passione Domini*, in favor of which, as being our author's, are the best MSS. and very eminent critics. The reader is referred, for a summary of the arguments for and against its authenticity, to *Gallandius*, *t.* iv. *Proleg. pp.* xxvii. xxviii.

"Quisquis ades, mediique subis in limina templi,
Siste parum, insontemque tuo pro crimine passum
Respice me . . . heic alma salutis imago:
Heic tibi sum requies, via recta, redemptio vera,
Vexillumque Dei, signum et memorabile fati. . .
Flecte genu, lignumque crucis venerabile adora
Flebilis; innocuo terramque cruore madentem
Ore petens humili, lacrymis suffunde subortis."

In the *Prolegomena* referred to above, a verse of Commodian, which escaped my notice when reading the third volume of Gallandius, is cited, of the same force as the above,

"Cruciarium Domini si non adorasti, peristi."

The reference given by Gallandius is to *Instr.* xxxii. 482, *t.* iii. *Galland.*

[3] Ὅταν τυπῶνται σωματικῶς.

B. Jerome of Jerusalem, G. C.—"As your Scripture nowhere permits you to adore the cross, why then do you adore it? Reply to this to us Jews and Greeks, and all the Gentiles who put this question to you." Answer: "On this account, O foolish and shameless of heart, did God perhaps permit every nation that venerated Him, without exception, to adore something on earth that was the handiwork of man, that you might not be able to reclaim against Christians in the matter of the cross, and the veneration (adoration) of images.[1] As, therefore, the Jews venerated (adored) the ark of the covenant, and the two molten images of gold of the cherubim, and the two tables that Moses polished, though it was nowhere permitted of God that these things should be adored or worshipped, so neither do we Christians worship the cross as God, but as showing the sincere affection of our souls towards Him that was crucified."[2]—*Galland. t.* vii. *p.* 530; *ap. S. J. Damasc. l.* iii. *De Imag. t.* i. *p.* 385.

St. J. Chrysostom, G. C.—See the extract from *t.* vii. *Hom.* liv. *in St. Matt.* given under the "*Sign of the Cross*;" also under "*Inv. of Saints*," where a curious extract is given in the margin from his homily *De St. Melet.*

After having condemned a number of superstitious practices in use amongst Christians, he says: "Now, that amongst Greeks (Gentiles) indeed these things should be done, is no marvel, but that, amongst those who worship the cross,[3] and have been made partakers of ineffable mysteries, and who hold principles so sublime, this unseemliness should prevail, this is indeed a matter that deserves many tears. God has honored thee with

[1] *Περὶ τοῦ σταυροῦ, καὶ τῆς τῶν εἰκόνων προσκυνήσεως.*

[2] *Οὐχ ὡς Θεὸν τὸν σταυρὸν ἀσπαζόμεθα, ἀλλὰ δεικνύντες τὴν τῆς ψυχῆς ἡμῶν γνησίαν πρὸς τὸν σταυρωθέντα διάθεσιν.* So St. Ambrose: "He that crowns the image of an emperor, honors, in fact, him whose image he has crowned; and he that shows contempt to the emperor's image, is accounted to have offered an insult to him whose image he has spat upon. The Gentiles adore wood because they think it the image of God; but the invisible image of God is not in what falls under the senses, but in what the eye sees not."—*T.* i. *In Ps.* cxviii. (*Jod*), *n.* 25, *p.* 1095.

[3] *Παρὰ τοῖς τὸν σταυρὸν προσκυνοῦσι.*

a spiritual anointing,[1] and dost thou defile thy child with mud? God has honored thee, and dost thou dishonor thyself? And when thou oughtest to inscribe the cross on his forehead, —the cross, which affords an invincible security,—dost thou put this aside, and fall into a Satanic madness? . . . How canst thou ask for the seal to be put, by the hand of the priest, where thou hast been smearing the mud? Let not these things be, brethren; but, from earliest childhood, encompass them with spiritual weapons, and instruct them to seal the forehead with the hand; and before they are able to do this with their (own) hand, do you imprint upon them the cross."—*T.* x. *Hom.* xii. *in* 1 *Ep. ad Cor. n.* 7, *p.* 126.

"Whilst our father's house is burning, we are slumbering in a deep and senseless sleep Yet whom has not this fire touched? Which of the images (or, statues) that stood in the Church?"[2]—*T.* xi. *Hom.* x. *in Ep. ad Ephes. n.* 2, *p.* 89.

St. Asterius of Amasea, G. C.—"Thence I went to the temple of God to pray at leisure; and after having done this, as I was passing hurriedly through one of the porticoes, I saw there a certain picture, and the sight of it completely arrested me. You would have said it was one of Euphranor's skilful pieces, or of one of those old painters, who raised their art to so great eminence, making their canvas (tables) well nigh breathe into life. Come, if you please, for I have now leisure for the narrative, and I will explain the painting to you. . . . A certain holy woman, a spotless virgin, had consecrated her virginity to God. They call her Euphemia. By a tyrant of that time persecuting the truly religious, she very readily chose to encounter death. Her fellow-citizens and associates in the religion for which she died, admiring her as a resolute and holy virgin, reverencing her sepulchre, and also placing her bier near the temple, pay her honor,[3] celebrating her anniversary as a common and crowded festival. . . . And the painter also has piously, by his art, to the best of his ability,

[1] *Μύρῳ.* [2] *Ποίων ἀγαλμάτων τῶν ἐν ἐκκλησίᾳ ἑστώτων.*
[3] *Τιμὰς τελοῦσιν αὐτῇ.*

represented on canvas the whole history, and placed the sacred spectacle near her sepulchre. And the beautiful work is as follows. The judge is seated aloft on his throne, looking at the virgin intently and fiercely . . . there are the magistrate's attendants, and numerous soldiers, and men with their writing tablets for their notes, and styles in their hands, one of whom has raised his hand from the wax, and looks earnestly at the virgin who is being questioned, with his whole countenance bent towards her, as though bidding her speak louder. . . . The virgin stands there in a dark robe, indicating her wisdom by her dress, and is of a beautiful countenance, as the painter has fancied her, but, to my judgment, beautified in mind by her virtues. Two soldiers force her towards the president (archon), one dragging her forward, the other urging her from behind. . . . One of the soldiers has seized the virgin's head and bent it back, and presents the virgin's face as to the other soldier, in a favorable posture for punishment, and he standing by her has dashed out her teeth. . . . The instruments of punishment are seen to be a mallet and chisel.[1] At this I burst into tears, and my feelings intercept my words. For the painter has so plainly depicted the drops of blood, that you would say that they were really flowing from her lips, and would go your way sorrowing. After this there is a prison, and again the venerable virgin in her dark robes is seated alone, stretching out both her hands to heaven, and calling upon God, the helper in trouble; and there appears to her whilst in prayer, above her head, the sign which it is the custom of Christians both to adore and to represent in colors,[2] a symbol, I think, of the passion which awaited her. The painter then, a little further on, has lit up in another compartment, a vehement fire . . . and has placed her in the midst of it, with her hands stretched out towards heaven; her countenance bears on it no sign of sadness; but,

[1] *Τέρετρον, lit.* auger.

[2] *Εὐχομένῃ δὲ ταύτῃ φαίνεται ὑπὲρ κεφαλῆς τὸ σημεῖον, ὁ δὴ χριστιανοῖς προσκυνεῖσθαί τε πέφυκε καὶ ἐπιγράφεσθαι.*

on the contrary, is lit up with joy, for that she is departing unto a blessed and incorporeal life."—*Combefis, t.* i. *Enar. in Martyr. S. Euphem. pp.* 207-210. See also in the last of the *Photian. Excerpta*, the usual account of the statue erected by the Syrophenician woman, *Ib. p.* 285. Also for some curious customs connected with pious pictures on clothing, &c., see his sermon *In Divit. et Lazar. Ibid. p.* 6.

CENTURY V.

St. Augustine, L. C.—Speaking of certain writings falsely ascribed to our Saviour, he says: "When they wished to feign that Christ wrote something of this sort to His disciples, they reflected to whom especially it would be most readily believed that He might have written, as to persons who had been more familiarly attached to Him, unto whom this matter might be fitly entrusted as a secret; and there occurred to them Peter and Paul: I suppose they saw them painted together with Him in many places,[1] for Rome is accustomed to honor with greater solemnity the merits of Peter and also of Paul on account of their martyrdom being on the same day. So did they indeed deserve to err, who sought for Christ and His Apostles, not in the holy writings, but on painted walls:[2] no wonder that forgers were deceived by painters."—*T.* iii. *De Consens. Evangelist. L.* i. *c.* x. *n.* 16, *col.* 1253. See also the extract, given under "*Invocation of Saints*," from *T.* v. *Serm.* cccxvii. *n.* 5; where, however, the word *pictura* may perhaps mean the lively description of St. Stephen's death.

Prudentius, L. C.—"Whilst on my journey to the world's mistress, Rome, a hope sprang up within me, that Christ

[1] Credo quod pluribus locis simul eos cum illo pictos viderent.

[2] Pictis parietibus. He speaks of many nominal Christians who adored tombs and pictures: "Nolite mihi colligere professores nominis Christiani, nec professionis suæ vim aut scientes aut exhibentes. . . . Novi multos esse sepulcrorum et picturarum adoratores: novi multos esse qui luxuriosissime super mortuos bibant, et epulas cadaveribus exhibentes, super sepultos seipsos sepeliant . . . quos et ipsa (Catholica ecclesia) condemnat, et quos quotidie tanquam malos filios corrigere studet."—*T.* i. *De Morib. Eccl. Cath. c.* xxiv. *n.* 75-6, *col.* 1153.

would be triumphant. I was lying prostrate on a tomb, which a sacred martyr, Cassian, with his body dedicated (to God) made beautiful. Whilst with tears I was considering within myself my wounds, and all the labors and bitter pains of life, I raised my face upwards; there was before me, painted in dark colors, the representation of the martyr,[1] covered with countless wounds, lacerated in every limb, and with the skin minutely punctured. Around him, oh sad sight, there was a countless crowd of boys who with their pens pierced the wounded limbs. . . . The keeper of the building said, in answer to my inquiries, 'That which thou seest, stranger, is no empty or idle fable. The picture tells a history [after the well-known history, he continues:] These are the circumstances which, expressed in colors, have excited your wonder: This is Cassian's glory. If thou hast any just, or praiseworthy desire, if there be any thing that thou hopest for; if thou be inwardly troubled, but whisper it. The most glorious martyr hears, believe me, every prayer, and those which he sees deserving of approval, he renders effectual.' I then ran through the list of my secret difficulties; I then murmur forth my desires, and my fears, my household left behind in hopes of future good. I am heard. I visit Rome; I am successful; I return to my home, and I loudly praise Cassian."—*Galland. T.* viii. *Hymn.* ix. *pp.* 452-3. See also *L.* i. *con. Symmachi orationem*, 465, 466, 486-496. See also his description of the painting representing the martyrdom of St. Hippolytus.—*Ruinart, Acta, p.* 161, *v.* 125, *et seqq.*

St. Paulinus of Nola, L. C., expostulates with Sulpicius Severus for having placed, in the baptistery of his basilica, a painting representing St. Martin of Tours, and his friend, the writer Paulinus. "You did right to have a painting of St. Martin in the place where man is formed anew;[2] he, by a perfect imitation of Christ, portrayed the image of a heavenly

[1] Stetit obviam contra:

Fucis colorum picta imago martyris.

[2] Recte enim in loco refectionis humanæ Martinus pingitur.

being; and thus the image of a celestial soul would meet, as an object of imitation, the eyes of those who were putting off in the laver the old man of earthly form. But what does my picture there, I who neither equal children in innocence, nor men in wisdom?"—*Ep.* xii. *ad Severum*, *p.* 191, *T.* ii. *Bib. Max. SS. PP.* See also the rest of the same letter, which will be found filled with verses for inscriptions,—placed in his own basilica, and intended also for that of Severus,—under various paintings, and sundry representations of the cross, one of which "a crowned cross is painted over the door-way," and two others, one to the right hand, and another to the left, of the main entrance to the basilica."—*P.* 193, *Ibid.*

In one of the poems, given by Gallandius, St. Paulinus tells us, that a thief stole "an image of the cross,[1] little thinking that it would prove instead of his treasure, his betrayer." Its recovery he describes as effected by the prayers of a boy to St. Felix.—*Carm. Nat.* xi. *Galland. T.* viii. *p.* 215, *v.* 381-600.[2]

Theodoret, G. C.—Having spoken of the veneration in which Saint Simon Stylites was held, and of the crowds that flocked to him from all parts, not only of Europe, naming amongst the rest the British, but also from Asia, he says: "as to Italy, it is superfluous to speak. For they say, that he has become so celebrated in mighty Rome, that they have set up at the entrances to all the workshops small images of him, deriving (or devising) thence to themselves a kind of protection and safety."[3]—*T.* iii. *Hist. Reliq. c.* xxvi. *p.* 1272.

"Now Greeks, Romans, and Barbarians, treat of as God,

[1] Eligeret prædæ speciem crucis.

[2] The entire basilica seems to have been adorned with paintings. In his *Carm. Nat.* ix. he tells us that the main events, both of the Old and New Testament, were represented; and he gives us, *Ibid. pp.* 289-90, a list and description of the chief among them, together with his reasons for having recourse to this kind of ornament.

[3] Ὡς ἐν ἅπασι τοῖς τῶν ἐργαστηρίων προπυλαίοις εἰκόνας αὐτῷ βραχείας ἀναστῆναι, φυλακήν τινα ὀφίσιν αὐτοῖς καὶ ἀσφάλειαν ἐντεῦθεν πορίζοντες.

the crucified, and venerate the sign of the cross."[1]—*T.* v. *Curat. Græc. Affect. Disp.* vi. *p.* 880.

Socrates, G. C.—"As the hymns of the Consubstantialists were seen to be, in those chantings of hymns by night, accompanied with more splendor,—for he (St. John Chrysostom) devised silver crosses, which supported lighted torches of wax, the Empress Eudoxia furnishing the money that was required for them, the Arians, &c."—*H. E. L.* vi. *c.* viii. *p.* 322.[2]

Sozomen, G. C.—Of the statue said to have been erected at Cæsaræa-Philippi, by the woman spoken of in the Scriptures as laboring under an issue of blood, he says: "As soon as Julian (the apostate) learnt that in a city of Phœnicia, called Paneas, there was a remarkable statue of Christ, which the woman who had been freed from her infirmity, dedicated there, he overthrew it, and set up his own. But a sudden fire fell from heaven, and tore the parts about the breast of that statue, and threw down the head and neck. . . . And, from that day to this, it has stood in this state, covered with the blackness caused by the lightning. But as to the statue of Christ, the Pagans of that time dragged it away, and broke it. But afterwards, the Christians having gathered the pieces together, placed them in the church, where they are even now preserved."—*H. E. L.* v. *c.* xxi. *p.* 212.

St. Nilus, G. C.—He gives the following advice to Olympius, who was about to build a church in honor of the martyrs, and who proposed to cover the walls with hunting and fishing scenes, so as to represent all the animal creation, and to erect therein "countless crosses," and "images of plaster," &c. "To what you have written I will answer, that it would be trifling and puerile to delude the eyes of the faithful with the things named above, but it would be the act of a solid and masculine mind to represent, in the sanctuary towards the east, one, and

[1] *Τοῦ σταυροῦ τὸ σημεῖον γεραίροντες.*

[2] Sozomen gives a similar account: "For silver images of crosses (*σταυρῶν ἀργυρᾶ σημεῖα*), with lighted wax torches, preceded them."—*H. E. L.* viii. *c.* 8, *p.* 336.

only one cross;[1] for through one saving cross is the human race saved, and to the hopeless is hope everywhere proclaimed. And fill the holy building on every side with the histories contained in the Old and New Testament, done by the hand of the most skilful painter;[2] in order that they, who are not acquainted with letters, and are unable to read the divine Scriptures, may have a remembrancer of the worthy actions of those who have nobly served the true God, and be excited to emulate the glorious and celebrated excellencies, by which they despised earth for heaven, and prized things invisible above the visible. But in that common building, when divided into many and various chambers, it is enough that each chamber have placed in it the precious cross."[3]—*L.* iv. *Epist.* lxi. *pp.* 491-92.

Council of Chalcedon, G. C.—In the libellus presented against Ibas, by Samuel, and other priests of Edessa, there is the following accusation, "That the inheritances, and the first-fruits, and the crosses of silver and of gold from whatsoever quarter offered, and dedicated,[4] he (Ibas) gathers together and sends to his brother and his relatives."—*n.* viii. *col.* 650, *T.* iv. *Labbe.*

Council of Trent.—The synod declares, "That the images of Christ, of the virgin mother of God, and of other saints, are to be had and retained especially in churches, and that due honor and veneration are to be shown them; not that it is believed that any divinity, or virtue is inherent in them, on account of which they are to be worshipped, or that any thing is to be asked of them, or that trust is to be placed in images, as of old was done by the Gentiles, who placed their hope in idols; but because the honor which is shown them is referred

[1] *Ἐν τῷ ἱερατείῳ μὲν κατ' ἀνατολὰς . . . ἕνα καὶ μόνον τυπῶσαι σταυρόν.*

[2] *Πληρῶσαι ἔνθεν καὶ ἔνθεν χειρὶ καλλίστου ζωγράφου τὸν ναὸν τὸν ἅγιον.*

[3] *Ἀρκεῖσθαι ἕκαστον οἰκίσκον πεπηγμένῳ τιμίῳ σταυρῷ.*

[4] *Τὰ ὁθενδήποτε συνεισφερόμενα, καὶ ἀνατιθέμενα σταυρία χρυσᾶ καὶ ἀργυρᾶ συναγόμενα, καταβάλλεται.*

to the prototypes which they represent; so that through the images which we kiss, and before which we uncover our heads, and fall down, we may adore Christ, and venerate the saints, whose likeness they (the images) bear."—*Sess.* xxv. *de Invoc. SS.*

THE INVOCATION OF ANGELS AND SAINTS.

PROPOSITION XIX.

Catholics are persuaded that the angels and saints in heaven, replenished with charity, pray for us, the fellow-members of the latter here on earth; that they rejoice in our conversion; that seeing God, they see and know in Him all things suitable to their happy state; and that God may be inclined to hear their requests made in our behalf, and for their sakes may grant us many favors,—therefore, we believe that it is good *and* profitable *to invoke their intercession. Can this manner of invocation be more injurious to Christ our* Mediator, *than it is for one Christian to beg the prayers of another here on earth? However, Catholics are not taught so to rely on the prayers of others as to neglect their own duty to God, in imploring His divine assistance and goodness; in mortifying the deeds of the flesh; in despising the world; in loving and serving God and their neighbors, in following the footsteps of Christ our Lord, who is the way, the truth, and the life: to whom be honor and glory for ever and ever. Amen.*

SCRIPTURE.

Tobias xii. 12.—"When thou didst pray with tears . . . I offered thy prayer to the Lord."—*Cf. Gen.* xix. 18-22; xlviii. 15-16.

Zacharias i. 10-13.—"These are they whom the Lord hath sent to walk through the earth. And they answered the

angel of the Lord, that stood among the myrtle trees, and said: We have walked through the earth, and behold all the earth is inhabited, and is at rest. And the angel of the Lord answered, and said: O Lord of hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Juda, with which Thou hast been angry? this is now the seventieth year. And the Lord answered the angel that spoke in me, good words, comfortable words."

2 *Machab.* xii. 12-24.—"Now the vision was in this manner: Onias who had been high-priest, a good and virtuous man, . . . and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews: after this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty: then Onias answering, said: This is a lover of his brethren, and of the people of Israel; this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God."

St. Luke xv. 10.—"So I say to you, there shall be joy before the angels of God upon one sinner doing penance."[1]—*Cf. St. Matt.* xviii. 10; *St. Luke* xvi. 19-31; *Hebrews* i. 14.

Apocalypse i. 4-5.—"Grace be unto you and peace from Him that is, and that was, and that is to come, and from the seven spirits which are before His throne,[2] and from Jesus Christ."

Ibid. viii. 3-4.—"And another angel came, and stood before the altar, having a golden censer, and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel."—*Cf. Ib.* v. 8.

On the reverence shown to the angels and saints of God, see *Gen.* xix. 1-2; *Numb.* xxii. 31; *Josh.* v. 13-15. Com-

[1] *Μετανοοῦντι.*

[2] *Cf. Apoc.* iii. 1, v. 6, vii. 11; *Tobias* xii. 15; *Zacharias* iv. 10.

pare also such texts as *Gen.* xxvi. 4-5; 3 *Kings* xv. 4-5; with *Matt.* x. 41.

THE FATHERS.

The extracts, already given under "*Relics*," relate to the question before us; in as much as they will be found to suppose that aid accrues to us from the departed saints, and that a due honor is to be shown them by us. This remark applies, though not so fully, to the passages cited under "*Images*."

CENTURY II.

St. Ignatius, G. C.—"Subject to your bishop, as to the commandment, and to the presbytery likewise . . . my spirit be your expiation, not now only, but when I shall have attained to God." [1]—*Ep. ad Trall. n.* 13.

Church of Antioch.—Having described the martyrdom of St. Ignatius, the epistle continues: "We were eye-witnesses of these things with tears; and we passed the whole night within doors, often with bendings of the knee and prayer calling upon the Lord to strengthen us who had been weakened by

[1] Ἁγνίζετε ὑμῶν τὸ ἐμὸν πνεῦμα, οὐ μόνον νῦν, ἀλλὰ καὶ ὅταν Θεοῦ ἐπιτύχω. Instead of ἁγνίζετε, Vossius proposes ἁγνίσμα, and Cotelerius ἁγνίζητε; Chevallier and Wake translate, "May my soul, by your expiation." Ruchat preserves the present reading, as follows: "Purifiez votre esprit, qui est aussi le mien; et non seulement il l'est à présent, mais aussi quand j'aurai obtenu Dieu."—*Ap. Jacobson in loco.* The following extracts from Hermas' *Pastor*, regarding angels, deserve to be recorded: "Stand fast, therefore, ye that work righteousness; and continue to do it, that your departure may be with the holy angels."—*Vis.* ii. *c.* 2. "And now, says he, understand, first of all, what belongs to faith. There are two angels with man; one of justice, the other of iniquity."—*Mand.* vi. *c.* 2. "The great and venerable angel whom you saw was Michael, who has the power over this people, and governs them."—*Simil.* viii. *c.* 3. Similar language is met with in the epistle ascribed to St. Barnabas: "Let us now go on to the other kind of knowledge and doctrines. There are two ways of doctrine and power: the one of light, the other of darkness. But there is a great deal of difference between these two ways; for over one are appointed the angels of God, the leaders of the way of light; over the other, the angels of Satan. And the one is the Lord from everlasting to everlasting; the other is the prince of the time of unrighteousness."—*Ep. Barn. n.* 18.

what had taken place.[1] Having fallen asleep for a little while, some of us saw him of a sudden standing by us and embracing us, whilst others, again, saw the blessed Ignatius praying over us.[2] . . . And we have made known to you the day and the time (of his martyrdom); in order that being assembled together, we may communicate with the champion and noble martyr of Christ,[3] who trod under foot the devil, and finished, according to his Christ-loving desire, his course, in Christ Jesus our Lord."—*Martyr. S. Ignatii, n.* 7.

St. Justin, G. C.—"Hence we have also been called Atheists, and we confess that we are unbelievers (Atheists) of such pretended gods, but not of the most true (God), and Father of righteousness and temperance, and of the other virtues, and of a God in whom there is no mixture of evil: but both Him, and the Son who came from Him, and taught us these things, and the host of the other good angels that follow and resemble (Him, or them), and the prophetic spirit, we venerate and adore, honoring in reason and truth, and freely delivering, to every one who wishes to learn, even as we have been taught."[4]—*Apol* i. *n.* 6.

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[1] *Πληροφορῆσαι τοὺς ἀσθενεῖς ἡμᾶς ἐπὶ τοῖς προγεγονόσιν*, may also be translated, "To certify us, who were weak, in regard of the things (the acceptable martyrdom) that had taken place."

[2] *Οἱ δὲ πάλιν ἐπευχόμενον ἡμῖν ἑωρῶμεν τὸν μακάριον Ἰγνάτιον.*

[3] *Κοινωνῶμεν τῷ ἀθλητῇ καὶ γενναίῳ μάρτυρι.*

[4] *Ἀλλ' ἐκεῖνον τε, καὶ τὸν παρ' αὐτοῦ υἱὸν ἐλθοντα καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν ἄλλων ἑπομένων καὶ ἐξομοιουμένων ἀγαθῶν ἀγγέλων στρατὸν, πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνοῦμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες, καὶ παντὶ βουλομένῳ μαθεῖν, ὡς ἐδιδαχθημεν, ἀφθόνως παραδιδόντες.* For some—for they are only some—of the methods proposed to soften or explain away the force of St. Justin's words, see the preface to the *Bened. Ed. P.* ii. *c.* iv. *pp.* xxxii.-iii.; Chevallier's "*Epistles of Clement*," &c., *pp.* 178-80; Bishop Kaye's "*Account of the Writings and Opinions of Justin Martyr*," *pp.* 54-5, *2d ed.* Were it not for some of the remarks made by those writers, it would be useless to remark that *σεβόμεθα* (venerate) may refer to angels, and *προσκυνοῦμεν* (adore) to God. Similar or stronger forms of expression may be found in the Old Testament. See, for an example, *I. Paralip.* (*Chronicles*) xxix. 20-1. Athenagoras, whose *Legatio pro Christianis* resembles St. Justin's *Apologies* in many respects, uses

ST. IRENÆUS, G. C.—"As Eve, through the discourse of a (fallen) angel, was seduced so as to flee from God, having transgressed His word; so also Mary, through the discourse of a (good) angel, was evangelized so as to bear God, being obedient to His word. And if Eve disobeyed God, yet Mary was persuaded to obey God, that the virgin Mary might become the advocate of the virgin Eve.[1] And as the human race was bound to death through a virgin, it is saved through a virgin; the scales being equally balanced;—virginal disobedience by virginal obedience."[2]—*Adv. Hæres. L.* v. *c.* xix. *p.* 316.

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somewhat similar language; and Barbeyrac reproaches him with leading his readers to look upon angels as a kind of inferior deities, in the following passage: "Who, then, will not be confounded, when he hears those called atheists who proclaim the Father God, and the Son God, and the Holy Ghost, and who point out both their power in oneness, and their distinction in order? And not in these is our theological division confined (καὶ οὐκ ἐπὶ τούτοις τὸ θεολογικὸν ἡμῶν ἵσταται μέρος); but we also acknowledge a multitude of angels and ministers, whom God, the Maker and Creator of the world, has, through the Word that is from Him, distributed and arranged to be both about the elements and the heavens, and the world, and the things therein, and the good regulation thereof."—*Legat. pro Christian. n.* 10; *cf. Ib. n.* 24. The expression θεολογικὸν, as applied to angels, is the one found fault with; and it must be granted that its ordinary meaning is something relating to God. It is used in this sense, as it seems to me, in the following places, by Athenagoras: *n.* 13, *C. p.* 289; *n.* 18, *B. p.* 294; *n.* 19, *p.* 294, *E.*, where, in the space of three lines, it signifies to *deify*, and to discourse of God, *n.* 20, *p.* 295, C. So also St. Justin, *Cohort. ad Græc. n.* 3, *p.* 9, *A.*; *n.* 22, *p.* 22, *E.*, where it may mean to discourse of divine things, to play the theologian, though the context seems to limit the phrase to discourse concerning God.—*Dial. cum Tryph. n.* 56, *p.* 152, *E.*, where it means, to give the title θεὸς, God; *Ib. n.* 113, *p.* 206, *B.*, where it signifies to discuss divine or sacred things, to play the theologian. Tatian uses θεολογεῖν, as we use to deify, and, I believe, in this sense only. Clement of Alexandria uses the word several times: *Cohort. ad Gent. n.* 6, *p.* 61; *Strom. l.* iv. *n.* i. *p.* 564; *Ib. l.* v. *n.* 4, *p.* 657; *Ib. p.* 658; *Ib. n.* 8, *p.* 676, where the meaning is much the same—viz., something relating to God.

[1] Et si ea inobedierat Deo, sed hæc suasa est obedire Deo, uti virginis Evæ virgo Maria fieret advocata. The word *advocatio* occurs in *L.* iii. *c.* 18, *n.* 7; *l* iv. *c.* 34, *n.* 4, in the sense of patronage; and *advocatos*, in *l.* iii. *c.* 23, *n.* 8, in much the same meaning.

[2] Et quemadmodum adstrictum est morti genus humanum per virginem, salvatur per virginem: æqua lance disposita, virginalis inobedientia per virginalem obedientiam. In this passage St. Irenæus seems to be imi-

CLEMENT OF ALEXANDRIA, G. C.—"The gnostic (or perfect Christian) also prays together with angels, as being already the equal of angels; nor is he ever out of the holy guardianship, even though he may pray alone, he has the choir of the holy ones standing by." [1]—*Strom. L.* vii. *p.* 879.

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tating the following place of St. Justin's *Dial. cum Try. n.* 100: "Through a virgin He was made man, in order that even by the way (δι' ἧς ὁδοῦ) that disobedience, by the serpent, took its rise, even by that same way (καὶ διὰ ταύτης τῆς ὁδοῦ) it might also receive its destruction (or, dissolution). For Eve, being a virgin and incorrupt, having conceived the word from the serpent, brought forth disobedience and death. But Mary the virgin, having received faith and gladness, when the angel Gabriel evangelized her that the Spirit of the Lord would come upon her, and the power of the Most High overshadow her . . . answered, *Be it done to me according to Thy word.*" I will add another similar passage from St. Irenæus: "Mary the virgin is found obedient, saying, *Behold Thy handmaid, O Lord, be it done to me according to Thy word:* but Eve disobedient, for she did not obey, even when still a virgin. As Eve, having Adam for a husband, but being still a virgin . . . becoming disobedient, became both to herself and to the whole human race the cause of death (et sibi et universo generi humano causa facta est mortis); so also Mary, having her predestined husband, and nevertheless a virgin, being obedient, became both to herself and to the whole human race the cause of salvation (obediens, et sibi et universo generi humano causa facta est salutis) . . . and thus the knot of Eve's disobedience was untied through Mary's obedience; for what the virgin Eve tied through unbelief, that the Virgin Mary unloosed through faith (quod enim alligavit virgo Eva per incredulitatem, hoc virgo Maria solvit per fidem)."—*Adv. Hæres. l.* iii. *c.* 23, *pp.* 219-20.

[1] *Μετ' ἀγγέλων εὔχεται . . . οὐδὲ ἔξω ποτὲ τῆς ἁγίας φρουρᾶς γίνεται . . . τὸν τῶν ἁγίων χορὸν συνιστάμενον ἔχει.* Clement also speaks of angels as presiding over nations and cities, and, "perhaps, deputed as guardians to every human being."—*Strom. l.* vi. *n.* 17, *p.* 882; see also *Strom. l.* vii. *n.* 17, *p.* 832. He seems to assert (*Strom. l.* v. *n.* 14, *p.* 701), that each individual has, without doubt, his own angel guardian; and further, that they strive to "make each one better."—*Strom. l.* vii. *p.* 830; and that rank above rank are they placed to guard us.—*Ibid. p.* 833; and lastly, that angels attend on man, on his ascension to heaven.—*Strom. l.* iv. *n.* 18, *p.* 616. In Tertullian, also, we meet with numerous offices assigned to angels in connection with man. See *De Anima, n.* 37; *De Spectac. n.* 27. He also has the following contrast between Eve and the Blessed Virgin: "The word originator (ædificatorium) of death had insinuated itself into Eve, yet a virgin; the Word of God, the builder up of life, was to be introduced into a virgin also; that what through this sex had passed into perdition, might, through the same sex, be brought back to salvation. Eve had believed the serpent; Mary believed the angel: what the former, by believing, transgressed, the latter, by believing, blotted out (quod illa credendo deliquit, hæc credendo delevit)."—*De Carne Christi, n.* xvii. *p.* 321.

ORIGEN, G. C.—"But not the high priest (Jesus Christ) alone prays with those who pray sincerely, but also the *angels who rejoice in heaven upon one sinner who is penitent, more than upon ninety-nine just who need not penitence*, as also the souls of the saints who have already fallen asleep;[1] which things are manifest, from Raphael's offering up to God the rational service of Tobias and Sara. For, after the prayer of both, the Scripture saith, *The prayer of them both was heard in the sight of the glory of the great Raphael, and he was sent to heal them both* (*Tobias* iii. 24). Moreover, the same Raphael, when showing what, as a messenger, he had done towards both, agreeably to God's appointment, says, *And now when thou didst pray and thy wife Sara, I offered the memorial of your prayer* before the holy one; and after a few words: *I am Raphael, one of the seven angels who carry up* (the prayers of the saints), *and enter into the presence of the glory of the holy one.* Wherefore, according to the word of Raphael: *Prayer is good with fasting and alms and righteousness.* Also, as in the Machabees; Jeremias *appeared admirable for age* (gray hairs) *and glory, and he stretched forth his right hand, and gave to Judas a sword of gold* (2 *Mach.* xv.); to whom another departed saint gave testimony: *This is he that prayeth much for the people, and the holy city, Jeremias, the prophet of God.*[2] For it is also unreasonable,—since knowledge is shown, in the present life, to the worthy, through a glass and in a dark manner, but then made manifest *face to face*,—not to reason by analogy with regard to the other virtues also, especially as what is laid up beforehand in this life is then really perfected. But one of the principal virtues, according to the divine word, is *charity* towards our neighbor, which we must needs think is felt, by the departed saints, towards those who are struggling in life, more exceedingly

[1] *Αἵ τε τῶν προκεκοιμημένων ἁγίων ψυχαί.*

[2] For the same statement and proof, see *T.* iv. *In Joann. t.* xiii. *n.* 57, *p.* 278.

than by those who are yet in human infirmity, and are but struggling together with those who need aid. Not here only is it fulfilled in those who love the brethren, *If one member suffer, all the members suffer with it, and if one member be honored, all the members rejoice with it* (1 *Cor.* xii.), for it is also suitable to the love of those who are out of this life, to say: *The care of all the churches: who is weak, and I am not weak? who is scandalized, and I am not on fire?* (2 *Cor.* xi.) . . . How many angels, probably, ministering to Jesus,—who wishes to collect the children of Israel one by one, and to assemble those who are dispersed, and who saves those who fear and call on Him,—labor with Him, more than the Apostles, to the increase and enlargement of the Church, so as that some of the angels are called by John presidents of the churches? For not in vain do the angels of God ascend, and descend upon the Son of man; conspicuous by their eyes illuminated with the light of knowledge, even during the very time of prayer reminded, by Him who is supplicated, of what things he who prays stands in need, they effect what they are able, as having received a general commission. But we must use some such similitude as this, in this matter, in order to show forth what is meant by us. Suppose that there stand by one who, laboring under ill health, is praying diligently, an upright physician who knows in what way to treat the illness, regarding which that man offers up his prayer; it is manifest that he will be moved to cure him who prays: probably not without cause surmising, that this is also the design of God who has hearkened to the prayer of the suppliant for the removal of the sickness. Or, suppose one of those who possess in abundance the necessaries of life, should hear the prayer of a poor man who puts up his supplication to God even for the necessaries (of life); it is evident that this man also will accomplish for the poor man the object of his prayer, becoming the minister of the will of the Father, who brought to the same spot, at the time of that prayer, one who was able to minister to the suppliant, and one who, on account of the

readiness of his disposition is unable to overlook the man who stands in need of such things. Wherefore, as these things when they happen, are not to be thought to happen by chance, — he, who has *numbered all the hairs of the head* of the saints, bringing harmoniously to the spot, at the time of that prayer, one who will be to the suppliant the minister of his beneficence, attentively listening to him who prays with faith,—so are we to account that at times the presence of the angels, who are overseeing and ministering to God, is brought about for such a one who is praying, that they may conspire with him for those things which the suppliant has been deemed worthy of (or, has prayed for).[1] Yea also the angel of each one, even of the little ones in the Church, both prays with us, and acts with us in the things about which we pray, as far as is possible."[2] —*T.* i. *De Oratione*, *n.* xi. *pp.* 213-15.

"Wherefore, it is not unfitting to offer up *supplication*, and *intercession* and thanksgiving (1 *Tim.* ii.) to the saints;[3] and two of these, I mean *intercession* and *thanksgiving*, not to the saints only, but also even to men; but *supplication* to saints only, should any one discover a Paul, or a Peter, that they may aid us, making us worthy to attain to the power bestowed on them for the forgiveness of sins: unless perhaps, although one be not a saint, but we have injured him, it be granted us, when we have become sensible of the offence committed against him, to supplicate such a one, to bestow forgiveness on us who have been guilty of the injustice. But if these are to be offered up to holy men, how much more is thanksgiving to be made to Christ who has, by the will of the Father, benefited us so greatly?

"Yea, if we understood what at times prayer is, no prayer would be offered up to any thing begotten, not even to Christ Himself, but to the alone God and Father of all things, to

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[1] Ἵνα συμπνεύσωσιν οἷς ὁ εὐχόμενος ἠξίωσεν.

[2] Συνεύχεταί τε ἡμῖν καὶ συμπράττει ἐν οἷς δυνατόν ἐστι περὶ ὧν εὐχόμεθα.

[3] Ἁγίοις: so Bentley, as the context clearly requires.

whom also the Saviour Himself prayed, as we have said before, and to whom He teaches us to pray."—*Ibid. n.* xiv. *p.* 221.

"The place of prayer, the spot, that is, in which the faithful assemble together, has something pleasing unto profit, as it is likely that the angelic powers are present at the assemblies of the believers, and the power of our Lord and Saviour, yea too even of the holy spirits, and I think too even of those who have already fallen asleep, and undoubtedly also of those who are still living, even though the *how*, is not easy to declare. And as regards the angels it may be established thus: *If the angel of the Lord encamp round about them that fear Him, and shall deliver them* (*Ps.* xxxiii. 8). And Jacob speaks truly, not concerning himself only, but also regarding all devoted to God, saying to him who understands: *The angel that delivered me from all evils;* it is likely that when many are assembled together sincerely unto the glory of Christ, that the angel of each one *encamps around* each of those that fear; with that man, that is, whom he has been entrusted to guard and minister to; so as to be, where the saints are assembled, a twofold Church, one of men, and another of angels. And if Raphael declares, that he had offered *up the prayer* of Tobias alone *as a memorial*, and after his that of Sara . . . what is to be said of many, in the same mind and the same sentiment concurring and forming one body in Christ? . . . But as the power of Jesus, and the spirit of Paul, and of such as he, and the angels of the Lord, that *encamp round about* each of the saints, concur with, and come together with, those who are assembled in sincerity, so is it to be looked to, lest if one be unworthy of a holy angel, he deliver himself up to an angel, the devil, through the sins which he commits against the law."—*Ibid. n.* xxxi. *p.* 269.[1]

[1] There is scarcely a treatise or homily of Origen's which does not introduce the angels or saints as interfering for man's benefit. Besides the statements contained in the extracts given in the text, Origen asserts that angels lead the soul, after death, to the place appointed for it, whether of comparative happiness (*t.* ii. *Hom.* ix. *in Levit. n.* 4, *p.* 238), or of direct

"For, as they who, according to the law of Moses, assisted at the altar, seemed through the blood of oxen and of goats to minister remission of sins, so the souls of those who, for the sake of the testimony of Jesus, have been smitten with the sword, do not stand in vain at the altar in the heavens, ministering, to those who pray, remission of sins." [1]—*T.* i. *Exhort. ad Martyr. n.* xxx. *p.* 293.

"Let us consider that saying, *The voice of thy brother's blood crieth to me from the earth* (*Gen* iv. 10), as spoken of each of the martyrs; the voice of whose blood crieth unto God from the earth. Perchance also, as we were purchased by the precious blood of Jesus, when Jesus had received *the name which is above every name* (*Philip.* ii. 9), so may some be purchased by the precious blood of the martyrs." [2]—*T.* i. *Exhort. ad Martyr. n.* l. *p.* 309. A similar passage occurs in his *Hom.* xxiv. *in Numer.*

"If we wish that there be a multitude of those whom we desire to be kindly disposed towards us, we learn that *ten thousand times a hundred thousand stand before him, and thousands of thousands minister to him* (*Dan.* vii.), who, regarding as relatives and friends those who imitate their piety towards God, co-operate in the salvation of those who call upon God, and pray sincerely, appearing to them, and thinking that they

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punishment (*t.* i. *Ep. ad Afric. n.* 7, *p.* 18); that they preside over churches, kingdoms, as also are guardians to each individual (*t.* i. *l.* ii. *De Princip. n.* 7, *p.* 103; *De Orat. n.* 28, *p.* 253, *et passim*). "There is at present beside each of us a good angel, an angel of the Lord, that he may admonish, and guide, and daily see the face of the Father who is in heaven: to correct our acts, and to supplicate for mercies, as the Lord indicates in the Gospel. And again, according to what John writes in the Apocalypse, over each church in general there presides an angel, who either receives praise for the good deeds of the people, or blame for their transgressions."—*T.* ii. *Hom.* xx. *in Numer. p.* 350.

[1] *Διακονοῦσαι τοῖς εὐχομένοις ἄφεσιν ἁμαρτημάτων.*

[2] *Οὕτως τῷ τιμίῳ αἵματι τῶν μαρτύρων ἀγορασθήσονται τινές.* In the same treatise (*n.* 37-8, *p.* 299), he exhorts Ambrose not to shrink from martyrdom through anxiety for his wife and children, since, if he suffered martyrdom, he would, "by becoming the friend of God, have greater power to help them." For, "then thou wilt love them with more perfect knowledge, and wilt pray for them with greater wisdom."

ought to obey, and, as though by some compact, to come, for the benefit and salvation of those who are praying to God, to whom they also pray. For they *are all ministering spirits*, &c. (*Hebr.* i. 14). Jesus has taught us not to despise the little ones in the Church, saying, that *their angels always see the face of my Father, who is in heaven*."—*T.* i. *Contr. Cels. l.* viii. *n.* 34, *pp.* 766-7.

"The one God who is above all things is to be propitiated by us, and Him, who is propitiated by piety and every virtue, we are to supplicate to have us in mercy. But if Celsus will have it that, after the God who is above all, there are certain others to be propitiated, let him understand that as the motion of the shadow accompanies the motion of the body, so the having the God who is above all propitious, is followed by having all the angels beloved of Him, and souls, and spirits, propitious. For they also know who are worthy of the divine bounty; and they too become not only propitious to the worthy, but they also co-operate with those who wish to serve the God who is above all things, and propitiate (Him), and pray with them, and supplicate with them,[1] in so much that we dare assert that, with men who, deliberately preferring the better things, pray unto God, myriads of sacred powers, though uncalled, join them in prayer; they furnish (aid) also to our mortal race, and, so to speak, fight with them,[2] on account of

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[1] *Οὐ μόνον καὶ αὐτοὶ εὐμενεῖς τοῖς ἀξίοις γίνονται, ἀλλὰ καὶ συμπραττουσι . . . καὶ ἐξευμενίζονται, καὶ συνεύχονται, καὶ συναξιοῦσιν.*

[2] *Ὥστε τολμᾶν ἡμᾶς λέγειν, ὅτι . . . εὐχομένοις τῷ Θεῷ, μυρίαι ὅσαι ἄκλητοι συνεύχονται δυνάμεις ἱεραί· συμπαρέχουσι τῷ . . . ἡμῶν γένει, καὶ (ἵν' οὕτως εἴπω) συναγωνιοῦσαι.* The following, which occurs in the same work, also deserves notice: "Celsus thinks that, 'from our venerating (*θρησκεύειν*), together with God, His Son, it follows that, according to us, not God alone, but His ministers also, ought to be worshipped (*θεραπεύεσθαι*). Now if indeed he meant those who, after the Only-begotten of God, are truly the ministers of God, Gabriel, and Michael, and the other angels and archangels, and argued that these ought to be worshipped (*τούτους ἔλεγε δεῖν θεραπεύεσθαι*), perhaps, after having carefully explained what is meant by his worshipping (*ἕως ἂν τὸ περὶ τοῦ θεραπεύειν αὐτοῦ ἐκκαθήραντες*, "thoroughly cleansed"), and the actions of the worshipper, we might have said upon this subject—

those demons whom they see banded and struggling against the salvation of those especially who have devoted themselves to God."—*T.* i. *Contra Celsum*, *l.* viii. *n.* 64, *pp.* 789-90.

"Who doubts that all the holy fathers both aid us by prayers,[1] and confirm and exhort us by the examples of their deeds, yea also by their books, through the things which they left written for us as a memorial, teaching and instructing us how to fight against adverse powers, and how the contests for the prizes are to be endured? Wherefore even they fight for us; they go first armed before us."—*T.* ii. *Hom.* xxvi. *in Numer. n.* 6, *p.* 373.

"And all the saints who have departed this life, having still charity towards those who are in this world, if they be said to take care of the salvation of those (who are in the world) and to aid them by their prayers, there will be no impropriety. For it is written in the books of the Machabees thus: *This is Jeremias the prophet of God, who always prays for the people*" (2 *Mach.* xv.)—*T.* iii. *In Cant. Cantic. l.* iii. *in Cant.* ii. 5, *p.* 75.

"It suffices not that one heaven is opened; several are opened, that angels may descend, not from one heaven, but from all the heavens, unto those who are to be saved. . . . When they saw the prince of the heavenly host dwelling on the earth, they then entered through the way opened to them, following their Lord, and obedient to His will who distributed them as guardians of the believers in His name. Yesterday thou wast under a demon, to-day (thou art) under an angel. *Do not*, says the Lord, *despise one of these least ones* who are in the Church. *For amen I say to you, that their angels always see the face of the Father who is in the heavens.* Angels minister to thy salvation; the sons of God have been granted

while treating on so important matters—such things as our capacity enabled us."—*T.* i. *Contr. Cels. l.* viii. *n.* 13, *p.* 751.

[1] Quis dubitat quod sancti . . . orationibus nos juvent. He makes a similar remark in his *Hom.* xvi. *in L. Jes. Nav. t.* ii. *n.* 5, *p.* 437, and observes, that he had heard "one of the old masters" illustrating this doctrine from *Numbers* xxii. 4.

to serve, and say unto each other: 'If He has descended, and descended into a body, if He hath been clothed in mortal flesh, and borne the cross, and died for men, why are we quiescent? Why spare we ourselves? Come, all ye angels, let us descend from heaven!' Where also was the multitude of the heavenly host praising and glorifying God, when Christ was born. All things are filled with angels: Come, O angel! receive him who has been converted by the word from former error, from the doctrine of demons, from iniquity speaking on high, and receiving him, like a good physician cherish and instruct him; he is a little one, he is to-day born, an old man becoming again a youth; and receive him, bestowing on him the baptism of the second regeneration; and call unto thee the other associates of thy ministry, that ye may all together instruct unto faith those who have been once deceived. *For there is greater joy in heaven over one sinner that doth penitence, than over ninety-nine just who need not penitence.*"—*T.* iii. *Hom.* i. *in Ezech. n.* 7, *p.* 358.[1]

St. Cyprian, L. C.—Writing to Pope Cornelius, who was then in exile, he says, "Let us be mutually mindful of each other, of one heart and one mind, let us ever on either side pray for each other, by mutual love lighten our burdens and difficulties, and if one of us shall, by the speediness of the di-

[1] The following is preserved by Eusebius (*Hist. Eccles. l.* vi. *c.* iv.) Having described the sufferings of St. Potamiæna, virgin and martyr, and who probably was a disciple of Origen, and having described the kindness of a pagan soldier, called Basilides, towards her, he says: "She, willingly accepting the sympathies shown her by him, bade him be of good courage, for that, after her departure, she would beg him from her Lord (*ἐξαιτήσεσθαι γὰρ αὐτὸν ἀπελθοῦσαν παρὰ τοῦ ἑαυτῆς κυρίου*); and that she would make him a return, before long, for his conduct towards her." He accordingly soon embraced the faith: "And upon certain of the brethren in God visiting him, and inquiring the cause of this sudden and unexpected impulse, he is said to have answered that Potamiæna, on the third day after her martyrdom, stood by him in the night, placed a crown upon his head, and said that she had invoked the Lord for him (*παρακεκλῆκέναι χάριν αὐτοῦ τὸν κύριον*), and had obtained her petition. And several others of the citizens of Alexandria are commemorated, as having at this time come over suddenly to the faith of Christ, summoned to the divine word during their sleep by Potamiæna appearing to them."

vine vouchsafement, depart hence the first, let our love continue in the presence of (before) the Lord, let not prayer for our brethren and sisters cease in the presence of (before) the mercy of the Father."[1]—*Ep.* lvii. *ad Cornel. p.* 206.

"Endure with courage, proceed spiritually, arrive happily; only then remember us when virginity shall begin to be honored in you."[2]—*De Habit. Virg. p.* 362.

[1] Et si quis istinc nostrum prior divinæ dignationis celeritate præcesserit, perseverat apud Dominum nostra dilectio, pro fratribus . . . apud misericordiam Patris non cesset oratio. In the *Acta Martyr. Scillitanor.* given by Ruinart from the *Acta Proconsularia*, under the year 202, we have the following: "The martyrs consummated their career . . . and they intercede for us unto the Lord Jesus Christ."—*P.* 78. In the *Passio SS. Perpet. et Felic.* (A.D. 203), given by the same author, after Holstenius, we also have: "And we, therefore, also report to you what we have ourselves heard, and touched with our hand; that both you who were present may be reminded of the glory of the Lord, and you who now become acquainted with it by hearing, may have communion with the holy martyrs, and through them with our Lord Jesus Christ (communionem habeatis cum sanctis martyribus, et per illos cum Domino Jesu Christo)."—*Ib. pp.* 85-6. In the acts of St. Saturninus, which, though not written by an eye-witness, were composed about fifty years afterwards, towards the close, that is, of the third century, we read: "If we venerate with due admiration the most blessed passions of those men, who, far from our own homes, were hallowed by a happy martyrdom . . . and if we honor with vigils, hymns, and the sacraments, those days on which, wrestling in confession of the name of the Lord . . . they were crowned; that by praying we may seek for, and by honoring them merit, their patronages and suffrages in the sight of the Lord (ut eorum patrocinia atque suffragia in conspectu Domini orando quæramus, honorando mereamur); with what solemnity shall we venerate this holy day, on which the most blessed Saturninus, bishop of the city of Toulouse and martyr, deserved, by the bounty of God, a double crown in this city," &c.—*Ruinart, pp.* 109-10. And again (*Ibid. p.* 113), at the close of the history: "Let us not neglect the friends of God, and the beloved of God, as though dead, but let us honor them as living; because it is a thing certain and of undoubted faith, that if we faithfully implore their suffrages, we shall happily feel their patronages (quia non dubia fide certum est, quod si eorum fideliter suffragia postulemus, feliciter patrocinia sentiemus). Because, even if the solicitude of those (saints) ceased, he would bestow the things desired . . . who, when petitioned in his own, knows that he is honored." In the *Proconsular Acts* of the martyrdom of St. Maximus (A.D. 250), the saint replies: "Neither staves nor iron hooks, nor fire, make me feel pain; because there abides in me the grace of Christ, which will save me for ever, by the prayers of all the saints (quæ me salvum faciet in æternum, omnium sanctorum orationibus), who, struggling in this wrestling, have overcome your madness."—*Ruinart, p.* 145.

[2] Tantum memento tunc nostri cum incipiet in vos virginitas hono-

St. Dionysius of Alexandria, G. C.—"They who are about to struggle in the sacred conflict of suffering for righteousness, have angels bringing aid to them from heaven."—*De Martyrio, pp.* 40-41.

St. Gregory Thaumaturgus, G. C.—"Wherefore these our divine martyrs, who are now seated with Christ (Christ's assessors),[1] and partakers of His kingdom, and sharers in His judgment (and who judge with Him),[2] received (whilst amongst us) some of our fallen brethren who had been guilty of the crime of sacrificing, &c."—*Ep. ad Fabium, n.* x. *p.* 142.

He speaks as follows of his guardian angel: "Let this my discourse be in thanksgiving to this sacred man (Origen) especially, out of all mankind,—and should I wish to speak

rari. In the appendix to the works of St. Cyprian there is a treatise entitled *De Laude Martyrii*. Baluzius remarks, that it is ascribed to St. Cyprian in every ancient copy, and one of those copies dates as early as the sixth or seventh century. There does not indeed seem to be any solid ground for denying it to be St. Cyprian's. But, be this as it may, the following extract from it deserves notice: having described the joys of the martyrs in heaven, he continues: "Justly, O excellent martyrs, is nothing denied to you (merito nihil vobis denegatum), whom the hope of eternity and of light sustains, whose unreserved devotedness, and mind given to the service of heaven, is so conspicuous. Justly, I repeat, is there nothing which it is not lawful for you to wish, by whose resolution the world was held in contempt. . . . Would that it may be my lot, who am so lowly, to see this. But this the Lord may effect, which to you, as petitioners, He is believed not to refuse (hoc Dominus poterit efficere quod vobis petentibus creditur non negare)." A similar sentiment occurs in St. Cyprian (*Ep.* xv. *p.* 62): "It now remains that ye be mindful of me, that in the midst of your great and divine meditations, ye bear me in your mind and spirit, and I be in your prayers and supplications, when that voice, illustrious by the purifying of confession, and honored for its even tenor in its glory, reacheth to the ears of God, and heaven being opened to it, translated from these parts of the conquered world unto the realms above, obtaineth from the mercy of God what it asketh. For what do ye ask from the tender mercy of the Lord, which ye do not merit to obtain (quid enim petitis de indulgentia Domini quod non impetrare mereamini)?" "Be we then, by our prayers, helpers of one another, and let us entreat, as you have charged us, that we may have God, and Christ, and the angels, our supporters (fautores) in all our actions (ut Deum et Christum, et angelos in omnibus actibus nostris habeamus fautores)."—*Ep.* lxxviii. *Nemesian. Cypriano.*

[1] *Θεῖοι μάρτυρες τοῦ Χριστοῦ πάρεδροι.*

[2] *Συνδικάζοντες.* On this text, see Bossuet, *Pref. sur l'Apoc. s.* 28.

in praise, something higher still concerning beings not visible, but more divine, busied in the care of men,—to that being whose lot it has been with great judgment both to govern and foster, and have me under his care from my childhood, that sacred angel of God, *that feedeth me from my youth*. . . . Besides the common Governor of all men, I have also this being, whosoever he may be, separately as my teacher, who am truly a child." *—Orat. Panegyr. in Orig. T.* iii. *Galland. n.* iv. *pp.* 418-19.[1]

CENTURY IV.

Celsus, L. C.—"God who deceives not, and who unexpectedly appointed thee bishop over His people, in the fulness of His loving will towards thee, will crown thee. I beg and pray this only, that thou wilt then remember me, when, an approved and spotless victim of the Lord's alluring, thou shalt stand in purity before the tribunal of Christ, and with the glory of the grace of God, shalt receive the reward and recompense of a devout mind; may that love of charity which thou condescendest to extend to me, cleave to thy memory, and continue to cling to thy senses, that by thy prayers my sins may obtain pardon; that by the merits of thy righteousness the transgressions of my life may be purged away. For I have confidence that it stands as it were instead of a martyrdom, that a sinner has merited to be saved by the petition of a just man;[2] as also that when a man is not able to deserve anything by his own prayers, he may be set free by the merits of a martyr. Thus Job the just is exhibited as about to pray and petition for the sins of his three friends, and the proof of his fear and faith is sealed by the attesting voice of the Lord.

[1] So also St. Methodius (*Conviv. Dec. Virg. Or.* ii. n. 6: *Galland. t.* iii. *p.* 682): "We have learned, from the divinely inspired writings, that even children born out of wedlock are consigned to guardian angels (*τημελοῦχοις ἀγγέλοις παραδίδοσθαι*)." See also the *Fragm. de Resurrect. n.* 7, *p.* 783.

[2] Ut orationibus tuis peccata nostra veniam consequantur, ut meritis justitiæ tuæ, vitæ nostræ delicta purgentur . . . justi petitione meruisse salvari. See a similar passage already given from Origen.

When therefore, in the day of thy liberation, thou shalt first present thyself before the face of Christ . . . by the mercy of the Lord then bear in mind thy child, Celsus."—*Præf. de Jud. Incred. ad Vigil. Ep. Galland. t.* iv. *p.* 440.[1]

Eusebius, G. C.—Having cited, according to his method in the *Præparatio Evangelica*, a passage from Plato, enjoining honor to be paid to heroes, demi-gods, and to their tombs, he says: "Thus far Plato; and this exactly corresponds with, and should be applied to, the deaths of God's beloved, whom it is no error to call the champions of genuine piety. Hence it is our custom also to go to their tombs, and to offer up our prayers beside them, and to honor their blessed souls, and these things are laudably practised by us."[2]—*Præp. Ev. L.* xiii. *c.* xi. *p.* 663.

"We have learnt from the instructions of his word, that there are, after[3] the supreme God, certain powers of an incorporeal nature, intellectual, and both rational and replete with virtue, that move with joy[4] round the universal king, many of whom, by the will of the Father, are sent, on account of certain salutary arrangements (economies) even unto men:

[1] Various opinions have been advanced by learned critics as to who the Celsus and Vigilius, here introduced, are. The date of this piece is also matter of doubt. Gallandius, in his *Proleg. t.* iv. *in nom.*, notices that various dates have been contended for, from the third to the close of the fifth century. I follow the date (A.D. 321) fixed by Gallandius. The genuineness of the piece seems beyond doubt. The title of "our Mistress, or *Lady*," is applied to the Blessed Virgin by St. Peter of Alexandria, in his treatise, *De Temp. Celeb. Pasch. Galland. t.* iv. *p.* 112: "Our Lord and God, Jesus Christ, having been born according to the flesh of the holy, glorious mother of God and ever virgin, and in very truth the mother of God, Mary our Lady (*δεσποίνης ἡμῶν*)." Nilus, the eye-witness and the writer of the martyrdom of St. Theodotus and his associates, reports of the saint, that when about to receive the stroke of death, he said: "'Do not grieve, brethren, but give glory to our Lord Jesus Christ, who has enabled me to consummate my course, and to conquer the enemy. For afterwards, in heaven, I will with confidence pray for you unto God.' And having said this, he rejoicing received the sword."—*Ruinart, p.* 369.

[2] *Ὅθεν καὶ ἐπὶ τὰς θήκας αὐτῶν ἔθος ἡμῖν παρίεναι, καὶ τὰς εὐχὰς παρὰ ταύταις ποιεῖσθαι* (this may be interpreted of the eucharistic oblations), *τιμῶντε τὰς μακαρίας αὐτῶν ψυχὰς, ὡς εὐλόγως τούτων ὑφ' ἡμῶν γηνομένων.*

[3] *Μετα.* [4] *Χορευούσας.*

Powers which we have been instructed to know and to honor, according to the measure of their deserts (or, dignity), giving the honor of adoration to the all-ruling God alone."[1]—*Dem. Evang. L.* iii. § 3, *p.* 107.

"Theodosia . . . came to certain in bonds, and who themselves confessed the kingdom of Christ, and were sitting before the prætorium, both out of kindness, and as is likely to request them when they came to the (presence of the) Lord to remember her."[2]—*De Martyr. Palest. c.* vii. *p.* 418; *Cantab. p.* 1720.

"*May the Lord hear thee in the day of tribulation, may the name of the God of Jacob protect thee* (*Ps.* xix. 1). This psalm is, as the title states, assigned to David. But reflect whether, according to the narrative, there was not, co-operating with David's supplications, the prayer of one who begged and besought by prayer, that he might have God, his Saviour, set against his foes and enemies. For it is likely that, with David whilst thus employed, there was a choir of holy angels, or even also of men beloved of God, and likewise of the ministers and priests of God, praying with him[3] all that is here set down, saying, *May the Lord hear thee in the day of tribulation*, and the rest. For the invocation and address is sufficient to repel every adversary. And this is not peculiar to David, but common to every one,—who like unto him is sending up unto God by prayers, spiritual and pure sacrifices,—that these holy powers and choirs of sacred angels are, in all likelihood, praying with him and for him."[4]—*Comm. in Ps.* xix. *t.* i. *p.* 75, *Nova Collect. Montfauc.*

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[1] Τίνας μετὰ τὸν ἀνωτάτω Θεὸν δυνάμεις, ἀδωμάτοις τὴν φύσιν καὶ νοεραῖς, λογικάς τε καὶ παναρέτους . . . ἃς διαγνωρίζειν καὶ τιμᾶν κατὰ τὸ μέτρον τῆς ἀξίας ἐδιδάχθημεν, μονῳ τῷ παμβασιλεῖ Θεῷ τὴν βεβάσμιον τιμὴν ἀπονέμοντες.

[2] Καὶ οἷα εἰκὸς ὑπὲρ τοῦ μνημονεύειν αὐτῆς πρὸς τὸν κύριον γενομένους, παρακαλοῦσα.

[3] Εἰκὸς γὰρ ἦν αὐτῷ ταῦτα πράττοντι χορὸν ἁγίων ἀγγέλων η καὶ θεοφιλῶν ἀνδρῶν, αὐτῶν δὴ τῶν ἱερῶν λειτουργῶν τοῦ Θεοῦ τὰ προκείμενα πάντα συνεύχεσθαι αὐτῷ.

[4] Δυνάμεις ἁγίας, καὶ ἀγγέλων ἱερῶν χοροὺς, εἰκὸς αν εἴη συνεύχεσθαι, καὶ ἐπεύχεσθαι.

"*For the glory of Thy name, O Lord, deliver us* (*Ps.* lxxviii.) We are instructed to use these words in our prayers during the time of persecution, instead of sacrifices and whole burnt-offerings, setting before Him the blood of the holy martyrs, and raising up to Him such supplications as these. . . . We, indeed, have not been found worthy to struggle even unto death, nor to empty our blood for God; but since we are the sons of those who have endured these things, being made venerable by the virtue of our fathers, we pray to find mercy through them.[1] And therefore do we say, *Protect the children of the slain.*"—*Ibid. in Ps.* lxxviii. *pp.* 486-7.

Explaining the last verse of the prophet Isaias, he says, "The Saviour also in the Gospels declares the end of the impious, saying to those placed on the left hand, *Go into everlasting fire, prepared for the devil and his angels.* As here the fire is called *everlasting*, so, in the passage before us, it is called *unquenchable*, of one and the same nature, that is, in both these places. *And they shall be a sight to all flesh.* To what *flesh*, but to that undoubtedly which is to be devoted to punishment, and to that which will be found worthy of the heavenly contemplation, concerning which it was said, in a previous passage, *And all flesh shall come to adore before my face:* of which (heavenly contemplation) may we be found worthy by the prayers and intercessions of all the saints."[2]—*Comm. in Hes. in fine, t.* ii. *Nov. Coll. Montf.*

"What shall we find to present to Him? How shall we thank Him? Had we a thousand tongues and mouths they would not suffice for it. We suffice not of ourselves: let us seek helpers. Let the angels aid us: let the archangels return thanks with us, that they too may rejoice."—*L.* i. *de Fide Adv. Sabell. Galland. T.* iv. *p.* 473.[3] See also the extract

[1] Σεμνυνόμενοι ἐπὶ τῇ τῶν πατέρων ἀρετῇ, δεόμεθα δι' ἐκείνους ἐλεηθῆναι.

[2] Ἧς καὶ ἡμεῖς ἀξιωθείημεν εὐχαῖς καὶ πρεσβείαις πάντων τῶν ἁγίων.

[3] The assertion of guardian angels is found in several parts of the works of Eusebius. Thus: "He who raised (His disciples and Apostles) to so

given, in this section, *p.* 331, *n.* 1, from his *Hist. Eccl. l.* vi. *c.* iv.

St. Hilary, L. C.—"To those that would fain stand, neither the guardianship of saints, nor the defences of angels are wanting.[1] For it is said *mountains are round about him, and the Lord is round about His people from henceforth now and for ever* (*Ps.* cxxiv. 2.) . . . And lest we might think there is slight protection in Apostles, or patriarchs, and prophets, or rather in angels who, with a kind of guard, fence round the Church, there follows, *And the Lord is round about His people*, &c. But perhaps the guard of Apostles, or angels, may be thought sufficient. That is indeed the truth: but let us also hear Moses. For when the Lord said to him, *Behold my angel shall go before thee* (*Exod.* xxxii.), he answered, *Unless thou art to walk with me force me not hence* (*Exod.* xxxiii.) Good indeed is an angel's protection,[2] but that of the Lord is better."—*Tract. in Ps.* cxxiv. *n.* 5-6, *p.* 454.

"We recollect that there are many spiritual powers, or guardians of churches, called angels. For there are, according to John, angels over the churches of Asia. There are also, according to the testimony of Moses, national boundaries set for the children of Adam, according to the number of angels (*Deut.* xxxii. 8). There are also, according as the Lord teaches, angels of the *little ones* that *always see God*. There are, as Raphael says to Tobias, angels that stand before the

great a height, and appointed them as the towers of His Church, that they might not suffer any injury from their enemies, entrusted them to greater guardians, to wit, to holy angels. Hence in the Acts of the Apostles, as they knew that each one of the disciples was entrusted to certain of the angels, when the girl brought word that it was Peter that was knocking at the door, the other disciples said, *It is his angel* (*Acts* xii.) And with respect to the little ones in the Church, the Saviour teaches, saying, *For their angels always see the face of my Father who is in heaven.*"—*Comm. in Ps.* xlvii. *p.* 204. "The Most High God, that men on earth might not be, like the irrational animals, without ruler or guardian, set over them divine angels (θείους ἀγγέλους), to preside over and have care of them, appointing and setting over all His only-begotten and first-born, the Word."—*Dem. Evang. l.* iv. *s.* 6, *pp.* 155-6.

[1] Sanctorum custodiæ, neque angelorum munitiones. [2] Præsidium.

brightness of God, and that carry the prayers of suppliants unto God.[1] This has been therefore mentioned by us, that if we chance to wish to understand these as being the eyes, the ears, the hands, the feet of God, we may have the authority of a not improbable interpretation; for they are ministering[2] spirits sent to minister on behalf of those who shall inherit salvation. Not, therefore, the nature of God, but our infirmity needs their intercession.[3] For they are sent on behalf of those who shall inherit salvation; not that God is ignorant of anything that we do, but our infirmity stands in need of the ministry of spiritual intercession in order to supplicate and to merit."[4]—*Tract.* cxxix. *n.* vii. *p.* 494.

"*He bringeth forth winds out of His stores* (*Ps.* cxxxiv.) What *winds* He *bringeth forth*, there is no doubt; those in fact of which he says, *Who maketh His angels, winds* (*Ps.* ciii. 4). These spirits therefore are sent forth for the salvation of the human race; for neither could our infirmity withstand so many, and so mighty, *spirits of wickedness in high places* (*Eph.* vi. 12), except angels had been given as a protection. There was need for that of the help of a nobler nature,[5] and that it is thus, we are taught by these words, with which the Lord confirms Moses when trembling and fearing, saying, *Behold my angel shall go before thee. These winds does He* then *bring forth from His stores;* granting in them help to human infirmity, that these divine protections may defend us, while procuring for ourselves the inheritance of salvation, against the *rulers of the world of this darkness.*"—*Tract. in Ps.* cxxxiv. *n.* xvii. *p.* 533. For a similar passage, see *Tract. in Ps.* cxxxvi. *n.* v. *p.* 557.

"*See that you despise not one of these little ones that believe in me* (*St. Matt.* xviii. 10). He has imposed a most close

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[1] Orationes deprecantium ad Deum deferentes. [2] Efficientes.

[3] Intercessione itaque horum non natura Dei eget, sed infirmitas nostra.

[4] Infirmitate nostra ad rogandum et promerendum spiritalis intercessionis ministerio indigente.

[5] Opus ad id fuit naturæ potioris auxilio.

bond of mutual love on those, in an especial manner, who may have truly believed in the Lord. For the angels of *the little ones* always [1] see God; because the Son of man came to *save what was lost.* Therefore both the Son of man saves, and angels see God, and are angels of *the little ones.* The authority is absolute, that angels preside over the prayers of the faithful.[2] Wherefore angels daily (or, always) offer up to God the prayers of those that are saved through Christ. Therefore is it dangerous to despise him, whose desire and supplications are borne to the eternal and invisible God by the lofty service and ministry [3] of angels."—*Comm. in Matt. c.* xviii. *n.* v. *p.* 758

St. Athanasius, G. C.—He says that we ought to recite and sing the Psalms exactly as the words are written, "That the holy men who have communicated the words as ministers, recognizing their own words, may pray with us;[4] yea, rather, that the Spirit also who spoke in those holy men, seeing the words which were infused into them by Him, may take our part."[5]—*T.* i. *n.* 31, *p.* 1001.

St. Cyril of Jerusalem, G. C.—"We then commemorate also those who have fallen asleep before us, first, patriarchs, prophets, apostles, martyrs, that God, by their prayers and intercessions, may receive our petitions.[6] Then also on behalf of the holy fathers and bishops who have fallen asleep before us, &c." (as given under the head "Prayers *for the Dead*").—*Catech. Myst.* v. (*Alit. Catech.* xxiii.), *n.* ix. *p.* 328.

Didymus of Alexandria, G. C.—"Angels aid men, and not men angels; ministering to them salvation (or, safety), and announcing to them God's greater bounties."[7]—*De Spir. Sanc.* (*Interpr. S. Hieronymo*), *n.* vii. *Galland. t.* vi. *p.* 266.

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[1] Quotidie.

[2] Fidelium orationibus præesse angelos, absoluta auctoritas est.

[3] Ambitioso famulatu ac ministerio.

[4] Συνεύχεσθαι ἡμῖν. [5] Συναντιλάβηται.

[6] Ὅπως ὁ Θεὸς ταῖς εὐχαῖς αὐτῶν καὶ πρεσβείαις προσδέξηται ἡμῶν τὴν δέησιν.

[7] Ministrantes eis salutem.

St. Ephræm Syrus, G. C.—See the quotation given under the head "*Baptism.*"

"O most high God, who art alone immortal, vouchsafe to me a sinner, in that hour (of judgment) thine abundant mercies. . . . Accept, O Lord, the supplication of Thy servant, by the intercessions of the saints who have been well pleasing unto Thee." [1]—*T.* i. *Gr. de Pœnit.* (*in fine*), *p.* 153. See also the first extract given from this writer under the "*Eucharist.*"

"May we be found worthy . . . to enter upon that eternal fruition of Thee, which Thou hast prepared for all Thy saints, who have, in each generation, been well-pleasing to Thee. Remember me, ye heirs of God, ye brethren of Christ, supplicate the Saviour earnestly for me,[2] that I may be freed, through Christ, from him that fights against me day by day."—*T.* i. *Gr. de Timore Anim.* (*in fine*), *p.* 187.

"Glory be to Him who has given me wherewith I may present to Him. Hearken, O Lord, to the prayers of Thy servant, by the intercessions of all Thy saints, Thou who art blessed in all things for evermore."—*T.* i. *Gr. Confess. seu Precat.* (*in fine*), *p.* 201.

"Blessed are they that suffer in the Lord, for the delights of Paradise await them; of which may we be all partakers by the intercessions of all those who have been well-pleasing to our Lord Jesus Christ."—*Ib. p.* 226, *de Virtute*, *cap.* ix. (*in fine*). His treatise *de Vita Spirit. n.* xcvi. *p.* 282. *T.* i. has a similar invocation at its close.

Near the close of his panegyric of St. Basil, he thus addresses him, "Intercede for me unto Him who is most merciful, and call me (to thee) O father (Basil) by thy intercessions."—*T.* ii. *Gr. Encom. in S. Basil. p.* 296.[3]

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[1] *Πρεσβείαις τῶν ἁγίων τῶν εὐαρεστησάντων σοί.*

[2] *Ἐκτενῶς ὑπὲρ ἐμοῦ τὸν Σωτῆρα δυσωπήσατε.*

[3] That this panegyric was written after St. Basil's death, is proved by *Assemani Proleg. to vol.* ii. *Gr. pp.* li. lii. For a contrast, very frequent in the writings of the fathers, between Eve and the Blessed Virgin, see *t.* ii. *Syr. Serm. Exeget. pp.* 318-29, beginning, "Through Eve, the fair and

Having referred to his promise, given in his panegyric of St. Basil, to celebrate the forty martyrs, and declared his want of ability to do so in a befitting manner, he says: "Strive with me, therefore, ye saints, with your intercession, and you, my beloved brethren, with your holy prayers, that Christ, by His grace, may move my tongue to speak." . . . [And at the close he thus invokes the prayers of the mother of one of the martyrs:] "Therefore, I beseech thee, O holy and faithful and blessed mother, intercede for me to the saints, saying, 'Ye triumphant martyrs of Christ, implore for Ephraem, the least, the miserable,' that I may find mercy, and by the grace of Christ be saved."—*T.* ii. *Gr. Encom. in* xl. *Martyr. pp.* 341, 355-6.

"I beseech thee to succor thy Church by thy prayers, which, I doubt not, will be heard; for Moses also prayed for his people, so do thou too pray for thy flock, that it may obtain a ruler like unto Josue: David certainly died long before the days of Ezechias, and yet did his prayer bring succor to Jerusalem in her danger, and defend her when besieged by the arms of Sennacherib. Be not thou forgetful of thy flock, succor it by thy prayers, and implore for it safety and security, and obtain that this crowd of persons, assembled to renew thy memory, being aided by thy prayers, may attain to the fellowship of happiness, and that associated with thee in the abode of the blessed, they may praise Him who has adopted thee into their ranks."—*T.* iii. *Syr. Necrosima, can. Fun.* i. *p.* 227. See also *Can.* xv. *in fine, p.* 255.

"Do thou, meanwhile, put up thy petition to God, that He may reward the tears of those that are dear to thee. Beg for them, from Him, the forgiveness of their sins; for He

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lovely glory of man perished; but through Mary, it flourished once more. . . . Brethren, sons of Eve, let us listen to the fall of our first mother, a fall which Mary repaired . . . (*p.* 321). The two women, distinguished by their innocence and guilelessness, Mary and Eve—the one was the origin of our salvation, the other of our death" (*p.* 327). See how he also speaks of her as being, as the mother of God, beyond all human comprehension.—*Ibid. in Nat. Dom. p.* 423.

has regard to thy prayers, and lends a favorable ear to thy wishes. Raise thy hand over this thy people, that has borne thy corpse in all honor, and implore for them from the most bountiful God the same blessings as thou wast wont; for the prayer of the just that dies is acceptable, and very effectual in obtaining its petition. Bid farewell to thy flock that bewails thy departure; implore peace unto the assembly that has celebrated thy obsequies with the funeral song; bring to mind the sacred altar upon which thou didst holily sacrifice; in that full gathering of the saints forget not to have care of the interests of the holy Church, seeing that with a mother's love she has attended thy funeral, and borne thee to the tomb." —*T.* iii. *Syr. Necros. can.* xvi. *p.* 259. See also *can.* viii. *p.* 235, *D.* See also the extract given from *t.* iii. *Syr. Parœn.* xxxiii. *p.* 486, under the head "*Primacy of St. Peter;*" and for a similar invocation of the martyrs, see *Parœnes.* liv. *C. D.*[1]

"Ye victorious martyrs who endured torments gladly for the sake of the God and Saviour; ye who have boldness of speech towards the Lord Himself; ye saints, intercede for us who are timid and sinful men, full of sloth, that the grace of Christ may come upon us, and enlighten the hearts of all of us that are slothful, that so we may love Him. Ye are truly blessed and glorious; angels and men proclaim you blessed. . . . And now, ye saints, intercede in behalf of a sinner who sleeps during the time of His bounty, that he may find mercy in that hour when the hidden things of man shall be made manifest. [Having pleaded his endeavor to panegyrize the saints, he says:] Lo they (my hearers) sing, and rejoicing give glory to God who has crowned your noble virtues; and with much gladness have they circled round the holy relics of your wrestling, wishing to be blessed, and to bear away with them cures both for soul and body. Bless them all, then, you who are

[1] In *Parœn.* 61, *p.* 532, we meet with the following: "To Thee, O Lord, together with an odor of sweetness, do we offer the merits of the most blessed Virgin Mary."

good disciples of a good master. And I, though weak, having been strengthened by you, have sung with earnestness before your relics. Be ye, therefore, intercessors in behalf of me who am lukewarm, that I may be found there saved through your prayers, by the grace of our Lord and Saviour Jesus Christ." —*T.* iii. *Gr. Encom. in Martyres, pp.* 251-4.

"It is a work for you, oh ye saints, to intercede for sinners; it is God's work to have pity on those whose state is desperate, and to lead them into the number of His flock in Christ Jesus our Lord."—*T.* iii. *Gr. Repreh. sui ipsius, p.* 454, *in fine.*[1]

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[1] The third volume (*Gr.*) of St. Ephræm, from *p.* 482-577, consists of a collection of prayers, ascribed in various manuscripts and collections to St. Ephræm. Almost every one of those prayers contains a direct invocation of the saints; and from *p* 524-552, there occur prayers to the Blessed Virgin, in great variety of phrase, and in language than which nothing can well be stronger. That some of those prayers are from St. Ephræm's pen, might be proved from the internal evidence; that some of them may have been interlarded with redundant epithets and titles of honor, is possible, but would be difficult of proof when we take into account the way in which he speaks, in his more didactic pieces, of the Blessed Virgin; as, for example, in his *De Laudibus Dei Genetricis, t.* iii. *Gr. p.* 607; and even of the various virtues, as of humility, in the same volume (*p.* 648); and when we further reflect that, according to Assemani (*Præf. vol.* iii. *Gr. pp.* liii. liv.), these prayers are ascribed to St. Ephræm by the uniform tradition of the Syriac church. But, with the evidence already furnished in the text, there is no need of occupying space with proof of the genuineness of any of these pieces, or with extracts from them. St. James of Nisibis says: "But Daniel doubted whether, perhaps, on account of the sins of the people, they might not remain there longer than the seventy years, of which Jeremias has foretold. And Gabriel and Michael aided him: Michael, that he might find peace amongst them after they had returned to their country; and Gabriel, that the fruit of their prayers might be multiplied in the holy temple, and the sacrifice which they would offer daily to God, might be well attended."—*Serm.* iii. *De Jejun. n.* 10, *p.* xxvi. *t.* v. *Galland.* And again: "Do not condemn thyself in thy very prayer. For hearken to the word of our Lord, who says, *Therefore, if thou offerest thy gift upon the altar*, &c. (*Matt.* v. 23). Let not then the hatred which thou hast against any one re-enter thy mind whilst thou prayest. For be it known to thee, and be assured, that thy prayer will be left before the altar, and that he who offers prayer will not receive and raise it from the earth, for he examines whether thy gift be polluted. If the prayer be pure, he raises and offers it in the sight of God. Should he find thee saying in thy prayer, Forgive me, for I forgive, thus will he that raises prayer say to thee, First forgive thy debtor, and then I will raise thy prayer to the Lord, whose debtor thou art."—*Ib. Serm.* iv. *n.* 7, *p.* xxx.

St. Gregory of Nyssa, G. C.—See a remarkable passage, given under "*Relics*," from *t.* ii. *Hom. in XL. MM. pp.* 211-13.

"May we be placed within Paradise, being strengthened through their intercession (of the forty martyrs),[1] unto the good confession of our Lord Jesus Christ."—*T.* iii. *Or.* ii. *in XL. MM. in fin. p.* 514.

"For the beholders with joy embrace it (the relic of the martyr) as if a living and healthful body, applying it to eyes, and mouth, and ears, and to all the senses, and then shedding a tear of veneration and of sympathy for the martyr, as though he were entire and visibly before them, they supplicate him to intercede, beseeching him as God's attendant, calling on him as receiving gifts whensoever he pleases."[2]—*T.* iii. *De S. Theodoro, M. p.* 580. See the context under "*Relics*."

"Though we celebrate this day (that of St. Theodore) with a yearly festival, yet does the crowd of comers, filled with zeal, never cease, but the road which leads to this place keeps up the appearance of an ant-hill; some ascending, and others making way for the fresh comers. We, therefore, who have, by the loving-kindness of the Creator, compassed the circle of the year, have gathered unto thee a public meeting,—a sacred meeting of those that love the martyrs,—both adoring our common master, and celebrating the triumphant commemoration of thy struggles. And thou art assuredly amongst us, wheresoever thou wert, the overseer of the festival, for we cry aloud in opposition to him that may summon thee. . . . Come, to those who honor thee, an invisible friend; examine what is here celebrated, that thou mayest redouble thy thanksgiving to God, who, for one passion, and one pious confession, has favored thee with so great rewards, and mayest be gladdened at having shed thy blood, and by the anguish of thy fire. For, as many spectators as thou then hadst of thy punishment, as many hast

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[1] *Διὰ τῆς πρεσβείας αὐτῶν.*

[2] *Τὴν τοῦ πρεσβεύειν ἱκεσίαν προβάγουσιν, ὡς δορυφόρον τοῦ Θεοῦ παρακαλοῦντες, ὡς λαυβάνοντα τὰς δωρεὰς οταν ἐθέλῃ ἐπικαλούμενοι.*

thou now to minister to thine honor. We are in need of many favors: intercede with our common King for thy country,[1] — for the martyr's country is the place where he suffered; his fellow-citizens and relatives they who buried, and guard, and honor him. We are in expectation of afflictions, we look for dangers; the crime-stained Scythians are not far off travailing with war against us. As a soldier fight for us; as a martyr use boldness of speech[2] for thy fellow-servants. What though thou hast passed from this life: but thou knowest the sufferings and the needs of humanity. Supplicate for peace,[3] that these public assemblies may not cease; that the frantic and lawless barbarian may not rage against temples or altars: that the profane may not trample under foot the holy things. For we, that we have been preserved unscathed, to thee we ascribe the benefit: but we implore, too, safety for the coming time.[4] And should there be need of a more numerous intercession, assemble the choir of thy brother martyrs, and petition together with them all;[5] the prayers of many just will loose the sins of multitudes of the people. Remind Peter, arouse Paul and John, both the theologian and the beloved disciple, that they be solicitous for the churches which they established; for which they bore fetters; for which they endured dangers and deaths; lest idolatry raise its head against us; lest heresies, like thorns, grow up in the vineyard . . . but that by the potency of thy intercession, and of those with thee, O thou wonderful and resplendent amongst the martyrs, the system of Christians may be set forth as a harvest-field abiding unto the end, in the fertile field of faith, on Christ."— *T.* iii. *Ibid. pp.* 585-6.

In the life of St. Ephræm he gives the history of a traveller, "who having been taken prisoner by barbarous descendants of Ishmael, and separated for a considerable time from his native country, and wishing to return to his family, but ignorant of a

[1] *Πρέσβευσον ὑπὲρ τῆς πατρίδος.*

[2] *Παῤῥησία.* [3] *Αἴτησον εἰρήνην.*

[4] *Ἡμεῖς γὰρ καὶ ὑπὲρ ὧν ἀπαθεῖς ἐφυλάχθημεν, σοὶ λογιζόμεθα τὴν εὐεργησίαν· αἰτοῦμεν δὲ καὶ τοῦ μέλλοντος τὴν ἀσφάλειαν.*

[5] *Καὶ μετὰ πάντων δεήθητι.*

commodious road, obtained thy singular aid, and was made acquainted with the way that was most conducive to his safety, and was not foiled in his wish. For when reduced to the extreme of danger, and in expectation of death (being straitened by the barbarians having beset the road) when he only remembered to name thee, exclaiming, 'Holy Ephræm, help me,'[1] he, uninjured, surmounted the surrounding dangers, despised his fears, and, beyond expectation, obtained safety, and is beyond all hope restored to his country protected by thy foresight (or, protection)."[2]—*T.* iii. *De Vita Ephræm. p.* 615.

"And do thou (Ephræm) that art standing at the divine altar, and art ministering with angels to the life-giving and most holy Trinity, bear us all in remembrance, petitioning for us the remission of sins, and the fruition of an everlasting kingdom."[3]—*Ibid. in fin. p.* 616.

"He who has so many intercessors, will never withdraw from prayer and supplication without obtaining his object, even though he be grievously weighed down with sins; and of this opinion and hope, God, in His address to Abraham, is a witness, when He received his supplication on behalf of Sodom, not requiring forty, but ten, to plead for the city that was about to be destroyed. . . . Forty martyrs are powerful protectors against our enemies, and advocates deserving of being confided in, in our supplication to the Lord. With hope of such, let the Christian be confident, though the devil weave his temptations, and though wicked men rise up against us. Since for every need and occasion, the power of these (martyrs) suffices, and receives a rich grace from Christ."[4]—*T.* iii. *In App. Serm.* iii. *de XL. Martyr. p.* 214.[5]

[1] *Ὡς μόνον τῆς σῆς ἐπεμνήσθη προσηγορίας, ἐπεικὼν· ἅγιε Ἐφραὶμ βοήθει μοί.*

[2] *Τῆς σῆς προνοίας φρουρούμενος.*

[3] *Αἰτούμενος ἡμῖν ἁμαρτημάτων αφεσιν, αἰωνίου τε βασιλείας ἀπόλαυσιν.*

[4] *Πρὸς πᾶσαν γὰρ χρείαν, καὶ περίστασιν, ἡ τούτων δύναμις ἐξαρκεῖ, καὶ πλουσίαν παρὰ Χριστοῦ λαμβάνει τὴν χάριν.*

[5] St. Gregory of Nyssa asserts the existence of guardian angels as an undoubted tradition in the Church: "There is a certain declaration, which

"It is needful that we who are found worthy to communicate with the memories of so many and great men (the Apostles), give thanks, not as we ought, for that is impossible, but as we are able, for this is acceptable. For the saints require these honors from us, not that they themselves may derive any benefit from our commendations, but that we may be benefited by this communion."—*Alter. Laud. St. Steph. Galland. t.* vi. *p.* 599.

St. Gregory of Nazianzum, G. C.—"If we have assembled in this spirit, the festival is truly according to Christ; we have indeed honored the martyrs. . . . But if (we have assembled) to indulge in the pleasures of the belly . . . and have not accounted this a time of ascending heavenwards, and of deification (if I may presume so to speak) of which the martyrs are the mediators,[1] then, first, I understand not the occasion." *T.* i. *or.* vi. *p.* 140.

"She (Justina, a Christian virgin), having commemorated these, and more than these (interferences on the part of God), and having supplicated the Virgin Mary to aid a virgin in danger,[2] interposes the medicine of fasting, and of prostration on the earth."—*T.* i. *or.* xviii. *de St. Cypriano, p.* 279.

"Mayest thou (Cyprian) look down from above propitiously upon us, and guide our word and life; and shepherd, or shepherd with me, this sacred flock, amongst other things directing to what is best, and driving away the fierce wolves, and the hunters after syllables and words, and gladdening us with a more perfect and clear illumination of the Holy Trinity, before which thou now standest."—*Ibid. p.* 286. "And I am persuaded that he now (guards the flock) more effectually by

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receives belief from a tradition of our fathers, which says that, after our nature had fallen into sin, God left us not in our ruin neglected and uncared for, but appointed one of the incorporeal angels as a sharer in each one's battles during life."—*T.* i. *De Vita Mosis, p.* 195. See also *t.* i. *Hom.* vii. *in Cant. Cantic. p.* 589.

[1] *Θεώσεως ης οἱ μάρτυρες μεσιτεύουσι.*

[2] *Τὴν παρθένον Μαρίαν ἱκετεύουσα βοηθῆσαι παρθένῳ κινδυνευούσῃ.*

his intercession, than he did formerly by his teaching, by so much as he is nigher unto God."—*Ib. or.* xix. *p.* 288.

"May our affairs proceed as God wills; may they, by his (St. Basil's) intercessions,[1] proceed better."—*T.* i. *or.* xx. *in Laud. S. Basil. p.* 335.

"The martyr is with the martyrs; and now he indeed is in heaven, and there, as I think, is offering up sacrifices for us, and praying for the people; for though he has left us, yet has he not utterly deserted us. . . . And mayest Thou, O divine and sacred head, look down from on high upon us; and that sting of the flesh which God has given us for our training, do thou either by thine intercessions[2] remove, or persuade us to bear it with more fortitude; mayest thou guide us in all our conduct to what is most befitting; and if we should depart hence, receive us there also into Thy tabernacles."—*Ibid. pp.* 372-73.

"Mayest thou (St. Athanasius) look down from above propitiously upon us, and guide this people to be perfect adorers of the perfect Trinity; and, if the times be peaceful, preserve us, and shepherd with me; but, if troubled, withdraw us, or take us to thee, and place us with thee, and those like to thee, though great is what is asked for."[3]—*Ib. or.* xxi. in *Laud. S. Athan. p.* 397.

"He (Peter of Alexandria) departed this life at a good old age, after enduring many struggles and contests; and he now, I well know, looks down from above upon our affairs, and stretches forth his hand to those who labor in the cause of virtue, and so much the more, as he is free from the trammels (of the body)."[4]—*Ibid. or.* xxiv. *p.* 425.

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[1] *Ταῖς ἐκείνου πρεσβείαις.* [2] *Ταῖς σεαυτοῦ πρεσβείαις.*

[3] *Καν μέγα ᾖ τὸ αἰτούμενον.*

[4] *Τόσῳ μᾶλλον, ὅσῳ τῶν δεσμῶν ἐστιν ἐλεύθερος.* "I am persuaded that the souls of the saints are acquainted with our affairs (*πείθομαι τὰς τῶν ἁγίων ψυχὰς τῶν ἡμετέρων αἰσθάνεσθαι*)."—*T.* i. *Ep.* 201, *p.* 898. In his discourse at the Council of Constantinople, in the peroration in which he bids farewell to that city, he says: "Farewell, ye angels, guardians (ephori) of this church, and of my presence, and of my going

"And (I would thus address myself) to the angels placed over (this city),— for I am persuaded that other angels preside over other churches, as John, in his apocalypse, teaches me,— make a way for my people, and cast aside the stones from their path, that nothing be a stumbling-block or hindrance to the people in the divine road and entrance."—*Ib. or.* xxxii. *p.* 516. For a similar passage, see *Ib. p.* 528.

"I beseech Thee send one of Thine angels as a guide to me, a fit guardian who may lead me with a pillar of fire and of cloud, may divide the sea, and with a word stay the running waters, may feed me with heavenly and earthly food plentifully. May the cross figured with my hands check the audacity of my enemies."—*Carm.* 194, *Galland. T.* vi. *p.* 404.

"And now from heaven she supplicates for us great things."[1] —*Ibid. Carm.* 94, *p.* 379.

"Thou hast often saved me from sickness, &c., because thou hadst God propitious to thee. And save me now also, O my father (Gregory), and thou too, blessed mother (Nonna) that didst die in the midst of prayer, with your mighty supplications."[2]—*Ib. Carm.* 97, *p.* 380.

St. Basil, G. C.—"Of the holy spiritual powers that have their places in heaven, some are called eyes, from being entrusted to watch over us; others, ears, from receiving our prayers."[3]—*T.* i. *Hom. in Ps.* xxxiii. *n.* 11, *p.* 219.

"Who that loves the martyrs can grow weary of commemorating them, seeing that the honor shown to these excellent fellow-servants of ours displays a good disposition towards our common master? . . . There are before us not one only, or two, but forty, with one soul as it were, in different bodies, to move our wonder. Theirs is the cry, *We have passed through fire and water, and thou hast brought us into a refresh-*

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forth, if so be that my affairs are in God's hands."—*Labb. Conc. t.* ii. *p.* 943.

[1] Οὐρανόθεν μεγ' ἐπεύχεται ἡμετέροισιν.

[2] Σάω καὶ νῦν με, πάτερ, μεγάληϊ λιτῇϊ.

[3] Τῷ παραδέχεσθαι ἡμῶν τὰς δεήσεις

ment (*Ps.* lxv. 11). These are they who having taken possession of our land, afford us, like so many continuous towers,[1] security against the inroads of our enemies. They have not confined themselves to one place, but have already been received as guests in numerous places, and have become the adornment of many countries. And the marvel is, that they come not separately to those that receive them, but commingled they approach in gladness as one. . . . Though forty, they are all at once together, and are all with each that has them.[2] Oh! the abounding benefit; the gift that is not consumed; a help prepared for Christians; a church of martyrs; an army laden with trophies; a choir singing glory (to God)! How much wouldst thou not labor to find anywhere even one to propitiate the Lord for thee.[3] Forty are they that send up harmonious prayer.[4] Where two or three are gathered together in the name of the Lord, there is He in the midst of them; and where forty are, who doubts of God's presence? The afflicted flies unto the forty, the gladdened runs unto the same, the former to find deliverance from his troubles, the latter that his more fortunate lot may be continued unto him. There the pious mother is found praying for her children, supplicating for her husband on his journey, health for him when afflicted with sickness. Let your prayers be with martyrs.[5] Let the young imitate their compeers; fathers pray to be the parents of sons like these; mothers learn to copy the pattern of that good mother. . . . Oh holy choir! oh sacred band! oh unbroken host of warriors; oh common guardians of the human race![6] Ye gracious sharers of our cares; ye

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[1] In the same volume (*t.* ii. *P.* i. *p.* 265, *Hom. in Mam. Mart. in fine*), we meet with the same comparison: "May He preserve unmoved this church, which is defended by the mighty towers of the martyrs."

[2] Alluding to their bodies having been burned in a pile together, and their dust scattered.

[3] *Ὑπὲρ σοῦ δυσωποῦντα τὸν κύριον.*

[4] *Σύμφωνον ἀναπέμποντες προσευχήν.*

[5] *Μετὰ μαρτύρων γενέσθω τὰ αἰτήματα ὑμῶν.*

[6] *Ὦ κοινοὶ φύλακες τοῦ γένους τῶν ἀνθρώπων.*

co-operators in (our) prayer; most powerful intercessors;[1] stars of the universe; flowers of the churches."—*T.* ii. *P.* i. *Hom. in* 40 *Martyr. n.* 1, 8, *pp.* 209, 210, 217-19.

"To frame the panegyric (of the martyr Mamas), all ye who in dreams have been visited by the martyr, bring him, I pray you, to your remembrance; all who have had him in this place as a co-operator in prayer;[2] all to whom he has been, when called by name,[3] present in their labors; all travellers whom he has brought back to their homes; those whom he has raised up from sickness; all to whom he has restored their children from death; all for whom he has enlarged the boundaries of life: having collected all together form a panegyric out of the common contribution."—*T.* ii. *P.* i. *Hom. in Mam. Mart. n.* 1, *pp.* 259-60.[4]

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[1] *Δεήσεως συνεργοί, πρεσβευταὶ δυνατώτοι.*

[2] *Συνεργὸν εἰς προσευχήν.* [3] *Ὀνόματι κλεθείς.*

[4] St. Basil in many places asserts that honors are to be paid to martyrs. Thus (*t.* i. *P.* i. *Hom. in Ps.* 94, *p.* 283), "You have long since preoccupied this sacred temple of the martyrs, and have with hymns propitiated the God of the martyrs, persevering unto this mid-day hour, awaiting our coming. There is indeed a reward prepared for you who have preferred, before sleep and rest, to honor the martyrs and to worship God." See also *t.* iii. *P.* ii. *Ep.* 243, *n.* 2, *ad Epis. Ital. et Gall.*, where the honor shown is expressed by the word *θεραπεύειν*. Also (*Ibid. Ep.* 252, *Epis. Pont. n.* 563), "The honors paid to martyrs are, to all who have hoped in Christ, matters to be most zealously attended to, and are such especially to you who cultivate virtue above all things, and who, by your disposition of mind towards your approved fellow-servants, show your affection towards our common Lord." He also, on various occasions, asserts the doctrine of guardian angels. Thus (*t.* i. *P.* i. *Hom. in Ps.* xxxiii. *pp.* 211-212), "*The angel of the Lord shall encamp round about them that fear Him* (8). An *angel of the Lord* attends upon every believer in Christ, if we do not ourselves, by our evil deeds, drive Him away. For, as smoke drives away bees, and a fetid smell drives away doves, even so does tear-causing and fetid sin remove from us the guardian angel of our life (*τὸν φύλακα τῆς ζωῆς ἡμῶν ἄγγελον*). Hast thou in thy soul works worthy of angelic guardianship, and hast thou within thee a mind rich in the contemplation of truth, God must needs set over thee, on account of the wealth of virtue's admirable works, guards and defenders, and surround thee with a guard of angels. . . . On account, therefore, of the greatness of him who guards thee, does the Lord vouchsafe thee a camp; and on account of the strength of the angel, does He, as it were, wall thee round with His safeguard, as is implied by the words *round about*. For as the walls of cities, stretching round on every side, repel in every quarter the assaults of the enemy, thus

St. Epiphanius, G. C.—"I hear that some one is devising some folly regarding the holy and ever-virgin Mary, and is daring to vomit forth some injurious fancy against her.[1] . . . Whence this wicked temper? Whence this great audacity? Does not her very name bear witness against, and convince thee, thou contentious man? Who was there ever, or what age has presumed to utter the name of Mary the holy, and, when interrogated, has not instantly added in reply,—'the Virgin?' For in these titles are shown forth the distinctive marks of virtue [he notices that Abraham was styled the *friend of God*, &c.] And to holy Mary is added the epithet, 'the Virgin,' and this shall never be altered. For she the holy ever remained spotless. Does not nature itself instruct thee? Oh the unheard-of madness! oh sad novelty! . . . How dare they attack the spotless Virgin; she who was found worthy to be the dwelling-place of the Son; she who was, for this very end, chosen from out the thousands of Israel to be the vessel, and the alone memorable dwelling-place of the (divine) birth. . . . [After stating it as his opinion, or as a supposition which may be contended for, that she never died, quoting *Apoc.* xii. 13, he says:] Perhaps this may have been accomplished in her. I do not completely decide this. I do not affirm that she died not. For the Scripture is beyond the comprehension of men, and has left the matter uncertain, on account of that honorable and most excellent vessel.[2] Whether, therefore, she died, we know not. But if she was buried there

also is the angel a fence in front, and a protection from behind, neither leaves he the sides undefended. Hence shall *a thousand fall at thy side, and ten thousand at thy right hand*, but unto thee shall no injury of thine enemies come nigh, for *He shall give His angels charge* concerning thee." Again (*Ibid. Hom. in Ps.* xlviii. *p.* 264), "*And the just shall have dominion over them in the morning*" (15). For to each one of the faithful there is an angel associated, who is worthy *to behold the face of the Father who is in heaven.*" See also *t.* i. *P.* i. *lib.* iii. *Adv. Eunom. n.* i. *p.* 387, where he quotes, in proof of this doctrine, *Matt.* xxviii. 10; *Ps.* xxxviii. 8; and *Gen.* xlviii. 16. Also *t.* iii. *P.* i. *Ep.* xi. *p.* 131 *D*; and *t.* iii. *P.* ii. *Ep.* ccxxxviii.: *Nicopol. Presbyt. p.* 531 *A.*

[1] *Βλάσφημον τινὰ ὑπόνοιαν.*

[2] *Διὰ τὸ σκεῦος τὸ τίμιον καὶ ἐξοχώτατον*

was no conjunction of the flesh.[1] God forbid. But who is he that . . . instead of hymns and glory, is devising insults and injuries against the holy Virgin, and will not honor that most honorable vessel?[2] . . . *Hail! full of grace, the Lord is with thee.* This is she who was foreshadowed by Eve, who in an obscure sense received the title of mother of the living. . . . From that Eve the whole human race on earth has been derived. But, truly, from Mary was life itself born into this world, that she might bring forth Him that liveth, and become the mother of the living. . . . Whoso honoreth the Lord, honoreth also the saint;[3] and whoso puts dishonor on a saint, puts dishonor on his own Lord. Let Mary be, by herself, the holy Virgin, the hallowed vessel. For these noxious opinions profit us nothing. But it behooveth us to conceive more honorably (of her) lest we fall into pride, or contentiousness, or unprofitable talking. [He then passes from the heresy that dishonored her, to its opposite, the Collyridean, which made a goddess of her.] On the other hand there are some who in what regards the same holy ever-virgin Mary are so insane as to have sought to obtrude her on us in lieu of God;[4] being borne away with zeal, and comporting themselves as if struck with madness. For they report that certain women in Arabia, but from the parts of Thrace, have introduced this idle tale, and make (or offer in sacrifice) unto the name of the ever-virgin a kind of twisted cake,[5] and that they assemble together for this object; also that, unto the name of the holy Virgin, they engage in what is an act beyond all bounds lawless and blasphemous,—even to offer sacrifice[6] by women unto her name. A thing utterly impious, unlawful, and alien from the teaching of the Holy Spirit. [Continuing to denounce this heresy, he says:] We are not to honor the saints beyond what is due,[7]

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[1] She had, that is, no child but Christ.

[2] *Μὴ τιμῶν τὸ τετιμημένον ὀφείλος.*

[3] *Ὁ τιμῶν κύριον, τιμᾷ καὶ ἅγιον.*

[4] *Ἀντὶ Θεοῦ.*

[5] *Ἐπιτελεῖν κολλυρίδα τινά.*

[6] *Ἱερουργεῖν.*

[7] *Πέρα τοῦ δέοντος οὐ χρὴ τιμᾶν τοὺς ἁγίους.*

but to honor their Lord. Let then the error of these deluded persons cease. For Mary is not God; neither had she her body from heaven, but from man and woman; though like Isaac she was constituted[1] agreeably to a promise. Let no one make oblation unto her name, for that ruins his soul; nor on the other hand, let him behave madly by insulting the holy Virgin."

[A more complete account of the peculiarities of this heresy is given from *pp.* 1058-67, where, amongst many similar passages, the following occur:] "Holy indeed was the body of Mary; but she was no God. A virgin assuredly was the Virgin, and honored, but not given to us to be adored;[2] but she adored Him who was born of her flesh; Him who descended from heaven and the bosom of His Father. And for this end, the Gospel even forewarns us, the Lord Himself saying, *What is it to me and to thee, woman? My hour is not yet come.* He calls her *woman*, in order that by means of the words, *Woman, what is it to me and to thee*, none may imagine that the Holy Virgin is of some superior nature. . . . She was a chosen vessel, but still a woman, who nowise went beyond the nature (of woman), though most highly honored, both in mind and disposition,[3] even as the bodies of the saints, or any other more excellent thing which I name in her praise. Like Elias, who preserved his virginity to the end, and was thus taken up, and saw not death; like John, *who leaned on the Lord's breast, whom Jesus loved;* as holy Thecla, and Mary is more honored than she; Mary, through whom was bestowed the Incarnate God. But neither Elias is to be adored, though still living; nor John, &c. . . . For if God will not have even angels adored, how much more not the daughter of Ann. Be Mary in honor; but be the Father, Son, and Holy Ghost, adored: let no one adore Mary.[4] . . . Though Mary be most excellent

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[1] *Οἰκονομηθεῖσα.*

[2] *Εἰς προσκύνησιν ἡμῖν δοθεῖσα.* [3] *Αἰδήσιν.*

[4] *Ἐν τιμῇ ἔστω Μαρία, ὁ δὲ Πατὴρ . . . προσκυνείσθω, τὴν Μαρίαν μηδεὶς προσκυνείτω.*

and holy and honored, yet is she not to be adored."—*T.* i. *Adv. Hæres. Collyrid*,[1] *pp.* 1061-2, 1065.

St. Ambrose, L. C.—"May Peter, who wept so effectually for himself, weep for us, and turn towards us Christ's benignant countenance."—*T.* i. *Hexæm. l.* v. *c.* 25, *n.* 90, *p.* 114.

"But that odor has with it the sweetness of pious prayer, which is *directed like incense* in the sight of God. And in the Apocalypse we read that *The smoke of the incense of the prayers of the saints ascended;* which *incense*, the prayers, that is, of saints, is carried by an angel upon that golden altar which is before the seat of God, and glows like unto a sweet ointment of pious prayer."—*Ib. De Isaac. et Anima*, *c.* 5, *n.* 44, *p.* 369.

"How much more readily will a man renounce the sin that he contemplates, if he lift up the eyes of his mind, and consider that everything is full of angels—air, earth, sea, churches over which angels preside—for the Lord sends His angels for the defence of those who are to be heirs of the heavenly promises."—*Ib. In Ps.* cxviii. (*Aleph*), *n.* 9, *p.* 976.

"This too is of avail as an incentive to probity, that a man believe that his conversion will be pleasing to the assemblies of angels, whose patronage he ought to seek for, or whom he ought to fear to offend."[2]—*Ib. Exp. Ev. Luc. l.* vii. *n.* 210, *p.* 1462. For a similar expression, see *Ibid. l.* viii. *n.* 61, *p.* 1486. The same phrase has also been already seen earlier, under "*Purgatory*," in the extract from *t.* ii. *De Excess. Fr. Satyr n.* 29. It occurs also in the extract from *Ep.* xxii. given under "*Relics*."

"Thus did Eliseus the prophet show that armies of angels

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[1] The following is from St. Amphilochius (*Orat.* i. *In Christ. Natal. n.* 4, *p.* 465, *Galland. t.* vi.): "The world, that formerly through a virgin fell under sin, is through a virgin restored to liberty (ἠλευθέρωται κόσμος διὰ παρθένου). Through a virgin's child-bearing, so numerous and so mighty hosts of invisible demons have been driven to hell. . . . O Bethlehem, thou blessed city, and mankind's inheritance! O manger! O manger, the compeer of the cherubim (συμμέτυχε), and honored as the seraphim."

[2] Quorum aut affectare patrocinium, aut vereri debet offensam.

were around him as a defence: thus did Joshua recognize the leader of the heavenly host. They therefore who are able to fight for us, are able to guard the fruit that is within us. But for you, oh holy virgins, who with spotless purity preserve the sacred chamber of the Lord, there is a special protection.[1] No wonder if angels fight for you, who are fighting with angels' morals. Virginal chastity, which is rewarded with a life like theirs, deserves to be defended by them."—T. ii. *l.* i. *De Virgin. c.* 8, *n.* 51, *pp.* 158-9.

"*And Simon's wife's mother was taken with a great fever, and they* (*Peter and Andrew*) *besought him for her* (*St. Luke* iv.) And thou hast persons nearly related who may supplicate for thee. Thou hast the Apostles as such; thou hast the martyrs as such. It is not nearness of blood, but connection of virtue, that makes such relationship; for we walk not in the flesh, but in the Spirit. Therefore, love Peter's nearness to thee, Andrew's affinity, that they may pray for thee, and thy evil desires may leave thee. . . . You have then, O widow, help (at hand), if you but choose such relatives (as Peter and Andrew); such patrons to your posterity,[2] such new connections. Peter, therefore, and Andrew, *besought* (*him*) *for the widow.* Would that there may be some one to beseech as speedily for us, or at least Peter, and Andrew his brother, who thus intercede for their relative: for then they could obtain their petition for a relation, and now they can do so for us, and for all men.[3] For you observe that she that is guilty of a great sin, is less fit to pray for herself, or at least to obtain her petition. Let her, then, employ others to supplicate the physician. For the sick, if others do not call in and implore the physician for them, cannot make the request for themselves. The flesh is weak, the mind sick and trammelled with the bonds of sins; it cannot move its feeble steps to that physician's dwelling-place. The angels—who have been given to us for

[1] Vobis speciale præsidium est.

[2] Posteritatis vestræ patronos.

[3] Tunc pro affine poterant, nunc jam possunt pro nobis, et pro omnibus impetrare.

our protection—are to be invoked in our behalf; the martyrs —whose patronage we seem to have a claim to by a kind of pledge derived from the body—are to be invoked.[1] They who have washed away, in their own blood, whatsoever sins they might have been guilty of, can put up their supplication for our sins: for these are God's martyrs, our high priests,[2] the beholders of our life and actions. Let us not blush to employ these martyrs as intercessors for our infirmity;[3] for even when they conquered they were conscious of the body's infirmity." —*T.* ii. *De Viduis*, *c.* ix. *n.* 54-5, *p.* 200.

"Oh the riches of Mary's virginity! Like a cloud she rained upon the earth the grace of Christ; for, concerning her was it written: *Behold the Lord cometh sitting upon a light cloud* (*Is.* xix.), truly *light*, she who knew not the burdens of wedlock; truly *light*, she who lightened the world from the heavy debt of sins. She was *light* who bore in her womb the remission of sins."—*Ib. De Inst. Virg. c.* xiii. *n.* 81, *p.* 267.

"Let us all learn what champions I seek for, who may be able to fight for us, but are not wont to fight against us. I have obtained for thee, O holy people, those (SS. Gervase and Protase) who can benefit all and injure none. Such are the defenders that I seek for;[4] such the soldiers that I have,— soldiers, that is, not of this world, but soldiers of Christ: of such I fear no envy; whose protection is the safer, the more powerful it is. Yea even to those who do envy me them, do I wish their protection to be extended. Let them come, then, and see my body-guard; with arms like these I will not deny that I am surrounded. . . . These eyes were closed as long as the bodies of these saints lay buried in concealment. The Lord has opened our eyes; we have seen the aids wherewith

[1] Obsecrandi sunt angeli pro nobis, qui nobis ad præsidium dati sunt; martyres obsecrandi

[2] Nostri præsules.

[3] Non erubescamus eos intercessores nostræ infirmitatis adhibere.

[4] Cognoscant omnes quales ego propugnatores requiram, qui propugnare possint, impugnare non soleant. Hos ego adquisivi tibi, plebs sancta, qui prosint omnibus, nemini noceant. Tales ego ambio defensores.

we have ofttimes been defended. We saw them not, but we had them nevertheless. . . . We had patrons, but we knew them not."—*Ib. Ep.* xxii. *Class.* i. *Sorori, n.* 10-11, *pp.* 876-7. For the context see "*Relics.*"

"How were our minds overwhelmed on hearing of thy illness. Alas! how foolish was our opinion. We thought that thou wast restored to us, who we see wast but delayed unto us; for we now see that by thy vows unto the holy martyr Lawrence thou didst obtain thy petition for a respite.[1] And would that thou hadst prayed, not for a respite only, but for a lengthened period of life. Thou who couldst obtain thy petition for a respite in order to come unto us, couldst have obtained many years of life."—*Ib. De Excess. Frat. Satyr. n.* 17, *p.* 1118.

"What comfort remains to me but this, that I hope more speedily to come to thee, brother, and that thy withdrawal will not be a long divorce between us; and that this favor may be conferred on me by thy intercessions, that thou mayest summon me, who long to join thee more speedily."—*Ib. l.* ii. *De Resurrec.* (*in fine*) *p.* 1170.

St. Jerome, L. C.—"The day will come wherein thou wilt return a conqueror to thy country, wherein thou wilt traverse the heavenly Jerusalem, the brave man crowned. Then wilt thou be a fellow-citizen with Paul; then for thy parents also wilt thou petition the rights of that same city. Then too wilt thou pray for me,[2] who spurred thee on to conquer."—*T.* i. *Ep.* xiv. *ad Heliodor. n.* 3, *p.* 29.

"The daughter (whose death thou bewailest to excess) thus addresses thee, and prays for thee to the Lord, and impetrates for me, certain as I am of her mind, the pardon of my sins."[3] —*Ib. Ep.* xxxix. *n.* 6, *p.* 183.

"We are more to be lamented than they (the departed); we who have to give an account of every idle word. He, already

[1] Tuis enim votis apud sanctum martyrem Laurentium (in the church of St. Lawrence, martyr?) impetratum esse nunc cognoscimus commeatum.

[2] Tunc et pro me rogabis.

[3] Pro te Dominum rogat; mihique . . . veniam impetrat peccatorum.

safe and triumphant, beholds thee from on high, and aids thee in thy travailing, and prepares for thee a place near himself."[1]—*Ib. Ep.* lxxv. *ad Theodor. Vid. n.* 2, *p.* 448.

At the close of the life of St. Paula, he says: "Do thou, Paula, aid with thy prayers thy worshipper in his extreme old age.[2] Thy faith and works associate thee with Christ; being present (with Him) thou wilt more easily obtain what thou petitionest."[3]—*T.* i. *Ep.* cviii. *ad Eustoch. n.* 33, *p.* 718.

"It was her (Constantia's) custom to pass whole nights in watching at his (St. Hilarion's) tomb, and to converse with him as though he were present, to aid her in her prayers."—*T.* ii. *Vita S. Hilar. Erem. n.* 47, *p.* 40.

For what goes before the following extract, see "*Relics.*"

"Wilt thou fix laws for God? Wilt thou cast chains on the Apostles, so as that they be held in custody until the day of judgment, nor be with their own God? Of them it is written, *They follow the Lamb whithersoever He goeth.* If the Lamb be everywhere, then must they also who are with the Lamb be believed to be everywhere.[4] And whereas the devil and evil spirits wander over the whole world, and by their surpassing swiftness are everywhere present, shall the martyrs, after shedding their blood, be hidden *under the altar*, and be unable to go thence?[5] You say, in this book of yours, that 'whilst we are alive we can pray mutually for each other, but that when we have departed this life, no one's prayer is heard for another, especially seeing that the martyrs, though praying for *their blood to be avenged*, have not been able to obtain their request.' If the Apostles and martyrs, while still in the body, can pray for others, at a time when they must still be anxious

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[1] Favet laboranti, et juxta se locum præparat.

[2] Cultoris tui ultimam senectutem, orationibus juva.

[3] Præsens facilius quod postulas, impetrabis.

[4] Tu Deo leges pones? Tu apostolis vincula injicies, ut usque ad diem judicii teneantur custodia, nec sint cum Deo suo? De quibus scriptum est, *sequuntur Agnum quocunque vadit*; si *Agnus* ubique, ergo et ii, qui cum *Agno* sunt, ubique esse credendi sunt.

[5] Some manuscripts have *arca* instead of *ara*. arca operientur inclusi.

for themselves, how much more after their crowns, victories, and triumphs won?[1] One man, Moses, obtains from God pardon for six hundred thousand men in arms; and Stephen, the imitator of his Lord, and the first martyr in Christ, begs forgiveness for his persecutors: and shall their power be less, after having begun to be with Christ?[2] The Apostle Paul declares that two hundred threescore and sixteen souls, sailing with him, were freely *given him;* and, after *he is dissolved and has begun to be with Christ*, shall he close his lips, and not be able to utter a word in behalf of those who, throughout the whole world, believed at his preaching of the Gospel?[3] And shall the living *dog* Vigilantius, be better than that *dead lion?*"—*T.* ii. *Adv. Vigilant. n.* 6-7, *pp.* 392-3. See also *t.* iii. *Procem. in lib.* ii. *Comm. in Ephes. p.* 586.[4]

St. Damasus, Pope, L. C.—Having stated that St. Eutychius showed in a vision, where his martyred remains were concealed, he says: "He is sought for; when found, he is venerated; he bestows all things. Damasus has described his merit. Do you venerate his tomb."[5]—*Carm.* xviii. *p.* 348, *t.* vi. *Galland.* See also *Carm.* xvi. *Votum S. Damas.;* and *Carm.* xx. *De S. Saturnin.*

"Be favorable, I beseech thee, glorious martyr, to the prayers of Damasus."[6]—*Ib. Carm.* xx. See also *Carm.* xxxvi.[7]

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[1] Quanto magis post coronas, victorias, triumphos?

[2] Postquam cum Christo esse cœperint, minus valebunt?

[3] Postquam resolutus esse cœperit cum Christo, tunc ora clausurus est, et pro his qui toto orbe ad suum evangelium crediderunt, mutire non poterit?

[4] St. Macarius of Egypt having said that evil spirits bear away the souls of the wicked, he adds, "And that such is the fact thou mayest understand from the side (of the question) which is beneficial. Yea, for even now there are angels abiding with the holy servants of God, and holy spirits surrounding and guarding them. And when they depart out of the body, the choirs of angels receive their souls into their own portion (μέρος), into a pure eternity (or existence), and so lead them to the Lord."—*Hom.* xxii. *p.* 133; *In Ed. Op. S. Greg. Thaum.* Paris. 1622.

[5] Inventus colitur, fovet, omnia præstat,
Expressit Damasus meritum. Venerare sepulcrum.

In *Carm.* xxiv. instead of *venerare* sepulcrum, we have, sanctorum limina *adorans.*

[6] Ut Damasi precibus faveas, precor, inclyte martyr.

[7] In the *Apostolical Constitutions* (*l.* v. *c.* ix.) we find: "Now concern-

Ruffinus, L. C.—Having described the miraculous manner in which the bodies of St. Apollonius and his associates were rescued from the sea, into which their relics had been cast, he concludes as follows: "By which (bodies), even unto the present day, many miracles and marvellous signs are performed for all. But also the wishes and prayers of all are received by them, and are as the fruit of the petition fulfilled; whither also the Lord vouchsafed to lead us, and to accomplish our wishes and prayers." [1]—*De Vitis Patrum, c.* xix. *Ap. Ruinart, Acta, p.* 541.

St. Vigilius of Trent, L. C.[2]—"Approach with me, as a suppliant, to these saints, that I may, in that day, sinner that I am, touch the hem of priests and martyrs."—*Ep. ad Simplic. ap. Ruinart, p.* 686.

St. J. Chrysostom, G. C.—"And thou, therefore, when thou perceivest that God is chastening thee, fly not to His enemies the Jews, lest thou enkindle His wrath the more against thee; but to His friends, the martyrs, the saints, and those who were pleasing unto Him, and who have great power (or, boldness of speech)." [3]—*T.* i. *Or.* viii. *Adv. Judæ. n.* 6, *p.* 836.

"Let us then all pray unitedly, both rulers and subjects, women and men, old and young, slaves and freemen, taking the blessed Meletius as an associate in this our prayer (for his

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ing martyrs, we say to you, that they are to be had in all honor by you (ἐν πάσῃ τιμῇ ὧδε παρ' ὑμῖν), as also by us are honored blessed James, the bishop, and holy Stephen, our fellow-deacon. For these are also by God made blessed, and by holy men honored; men who were pure from every transgression, immovable when tempted to sin, or when persuaded from good deeds, without dispute deserving of encomiums; of whom also David has said, '*Precious in the sight of the Lord is the death of His saints,* (*Ps.* cxv. 15): and Solomon, '*The memory of the just is with praises.*'"

[1] Sed et vota omnium atque orationes suscipiuntur ab eis, et cum fructu petitionis implentur; quo etiam et nos dignatus est Dominus adducere, et vota orationesque complere.

[2] He was raised to the see of Trent in 385. His relation of the martyrdom of Sisinnius and others to Simplician, the successor of St. Ambrose, and also to St. Chrysostom, is given by *Ruinart, Acta.*

[3] Πρὸς τοὺς φίλους αὐτοῦ, τοὺς μάρτυρας, τοὺς ἁγίους, καὶ εὐηρεστηκότας αὐτῷ, καὶ πολλὴν ἔχοντας παῤῥησίαν.

power is greater now, and more fervent his love towards us), that this love may increase in us; and that it may be vouchsafed unto us that as we are here nigh his tomb, so may we be there also nigh his everlasting tabernacle, and attain to the things laid up for us."—*T.* ii. *Hom. De S. Melet. in fine, p.* 625.[1] See also the extract from *t.* ii. *Hom. in Juvent. et Maxim. MM. p.* 696, given under "*Relics.*"

"May you, by the prayers of this holy martyr,[2] and by those of the rest that have wrestled as she did, retain an accurate remembrance of these things, and of others, that have been said to you."—*Ibid. Hom. in S. Pelagiam, V. et M., in fine, p.* 704. See also under "*Relics,*" *t.* ii. *Hom.* ii. *De Maccabeis, in fine, p.* 753.

"Perhaps a great affection towards these saints has been excited in you; let us then with this ardor fall down before their relics;[3] let us embrace their shrines, for even the shrines of the martyrs are capable of having much power, even as their bones have great virtue. And not on this festival only, but on other days also, let us take our stand by them, let us invoke these (saints); let us implore them to become our patronesses; for they have great power (freedom of speech), not merely during life, but also after death, yea, much greater after death.[4]

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[1] The following occurs earlier in the same homily. Having mentioned that the people of Antioch very generally gave the name of Meletius (St.) to one of their children, he continues: "Being constantly obliged to be thus reminded of his name, and to have that saint in their souls, they accounted that name as repellant of every unlawful affection and thought; and this became so frequent, that this name was heard everywhere, both in the market-place and in the fields and in the streets. But not only were ye so affected towards his name, but even towards the representation of his person. For ye did the same to his image as ye did to his name. For even on the bezels of rings, and on seals, and cups, and on chamber walls, and everywhere, did many persons depict that holy image (*τὴν εἰκόνα τὴν ἁγίαν ἐκείνην διεχάραξαν πολλοί*). So as not merely to hear his holy name, but also to behold in every place the representation of his body, and have thence a twofold comfort under his exile."—*Ib. p.* 621. See the same subject in *t.* iv. *Hom.* xxi. *in Genes. p.* 218.

[2] *Γένοιτο δὲ εὐχαῖς τῆς ἁγίας ταύτης.*

[3] *Προσπέσωμεν αὐτῶν τοῖς λειψάνοις.*

[4] *Παρακαλῶμεν αὐτὰς, ἀξιῶμεν γενέσθαι προστάτιδας ἡμῶν·*

For they now bear the stigmata of Christ, and, displaying those stigmata, they are able to persuade the king to anything. Since, then, so great is their power and their love before God, by constant waiting on them, and by untiringly coming unto them, having established ourselves as their familiars, we shall attain to, through them, the loving-kindness of God."—*T.* ii. *Hom. de SS. Bernice et Prosdoce, in fine, p.* 770. See also *t.* iii. *In Dict. Pauli. Nolo vos ignor. p.* 286; and also *t.* iv. *Hom.* ix. *in Genes. in fine.*

Commenting on *Gen.* xix. 29: "When God destroyed the cities of that country, he remembered Abraham, and delivered Lot from the destruction. What means, God remembered Abraham? the petition, to wit, which Abraham had put up, saying, *Thou wilt not destroy the just with the wicked.* What then, some one may say, on account of the petition of the patriarch the just was saved, and not on account of his own justice? Even so: even on account of the patriarch's petition; for when we at the same time bring what we can of our own, intercession also on the part of the just will very greatly advantage us:[1] whereas if we be negligent, and set our hopes of safety (or salvation) on them alone, it no longer avails us anything. Not that the just are powerless, but that we betray ourselves by our own negligence. And that thou mayest understand, that when we are careless, even though they who plead in our behalf be just, even though they be prophets, we are nowise advantaged thereby . . . listen to the God of the universe speaking to the prophet Jeremias, who was sanctified from the womb: *Pray not for this people, for I will not hear thee.* Behold the loving-kindness of the Lord; He tells the prophet beforehand that he may not, when not heard after having prayed, think that this happens through his fault, therefore does He admonish him of the wickedness of the people, and command him not to pray; that he also may be

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πολλὴν γὰρ ἔχουσι παῤῥησίαν οὐχὶ ζῶσαι μόνον, ἀλλὰ καὶ τελευτήσασαι· καὶ πολλῷ μᾶλλον τελευτήσασαι.

[1] Ἡ παρὰ τῶν δικαίων πρεσβεία τὰ μέγιστα ἡμᾶς ὠφελεῖ.

enabled to see the grievousness of their wickedness, and that they may know that the prophet is of no service to them, unless they, on their parts, choose to concur as far as in them lies. Know this, my beloved; let us indeed fly unto the intercession of the saints, and let us call upon them to pray for us,[1] but let us not put our trust solely in their prayers, but dispose what is our part in a befitting manner; and let us be converted to what is the better thing, that we may give room for the intercession which is made in our behalf."—*T.* iv. *Hom.* xliv. *in Genes. n.* 2, *pp.* 518-19.

On occasion of the crops, &c., being endangered at Constantinople, by excess of rain, he says: "There were processions and prayers, and the whole population rushed like a torrent to the church of the Apostles; and we took as patrons (or, advocates) St. Peter and blessed Andrew, and those yoke-fellows of the Apostles,[2] Paul and Timothy."—*T.* vi. *Contra Ludos et Theatra, n.* 1, *p.* 318. See also *t.* vii. *Hom.* v. *in Matt. n.* 4, *p.* 92, where, however, it is not quite clear whether saints on earth may not be meant.

"The sepulchres of the servants of the Crucified are more splendid than the courts of kings; not from the vastness and the beauty of the building only,—though even here do they indeed surpass them,—but what is much more, from the zeal of those that assemble there. Yea, for even he that wears the purple goes thither to embrace those sepulchres; and, laying aside his pomp, stands begging of the saints to be his patrons with God; and he that wears the diadem begs the tent-maker and the fisherman as patrons, even though they be dead.[3] Wilt thou, then, dare, tell me, to say that the Lord of these men is dead, whose servants, even though dead, are the patrons

[1] *Καταφεύγωμεν μὲν ἐπὶ τὰς τῶν ἁγίων πρεσβείας, καὶ παρακαλῶμεν ὥστε ὑπὲρ ἡμῶν δεηθῆναι.*

[2] *Συνηγόρους ἐλαμβάνομεν τὸν ἅγιον Πέτρον καὶ τὸν μακάριον Ἀνδρέαν, τὴν ξυνωρίδα τῶν Ἀποστόλων.*

[3] *Δεόμενος τῶν ἁγίων, ὥστε αὐτοῦ προστῆναι παρὰ τῷ Θεῷ, καὶ τοῦ σκηνοποιοῦ καὶ τοῦ ἁλιέως προστατῶν καὶ τετελευτηκότων δεῖται.*

of the kings of the world? And this not in Rome only may one see take place, but also at Constantinople. Yea, for even here, the son accounted that he was highly honoring the great Constantine, if he but deposited him in the vestibule of the fishermen. And what they that keep the gates are to kings in their palaces, that are kings to the fishermen in their sepulchre."—*T.* x. *Hom.* xxvi. *in Ep.* ii. *ad Corin. n.* 5, *pp.* 741-42.

"The places dedicated to the holy martyrs furnish traces and signs of the judgment to come: in demons scourged, and men punished and freed. Seest thou the power of the saints even after death? Seest thou the weakness of sinners, even though alive?"—*Ibid. p.* 743. See also *T.* xi. *Hom.* i. *in* i. *ad Thess. n.* 3-4, *pp.* 497-500; where, however, some doubt may be raised whether he speaks of saints in heaven, or on earth.

"What marvel is it, says one, if they (angels) minister to the Son, when even they minister to our salvation? . . . Yea, rather it is the work of Christ Himself; for He indeed saves as a master, but they as servants."—*T.* xii. *Hom.* iii. *in Ep. ad Hebr. n.* 2, *pp.* 39-40.

"Taking the holy martyrs as companions with us in our prayers,[1] let us beg for them (the emperor Arcadius and his wife) long life, &c."—*Ib. Hom.* ii. *dicta postq. reliq. MM. in fine. p.* 473.[2]

St. Asterius of Amasea, G. C.—The following occurs in the same homily, *In Sanctos MM.*, quoted under "*Relics.*"

[1] Λαβόντες τοὺς ἁγίους μάρτυρας κοινωνοὺς τῶν εὐχῶν.

[2] "At first the angels were according to the number of the nations; but now, not according to the number of the nations, but according to the number of believers. Whence is this evident? Hearken to Christ, saying, *See that you despise not one of these little ones: for their angels always see the face of my Father who is in heaven.* For each believer has an angel (ἕκαστος γὰρ πιστὸς ἄγγελον ἔχει), as, even from the beginning, every one of the approved had an angel, as Jacob says, *The angel that feedeth me and delivereth me from my youth* (*Gen.* xlviii.)"—*T.* xi. *Hom.* iii. *in Ep ad Coloss. n.* 3, *p.* 400. See also *t.* ii. *Hom.* vii. *De Laudib. S. Pauli, n.* i. *p.* 612, *C.*

where also there is much on the subject before us: "The martyrs, by suffering and falling conquer. But the unrestrained liberty of speech of the just performs the pleading (or, intercessions) for the world:[1] and the enemy unwittingly fell into the very opposite to what he aimed at. For as many as he slew as martyrs, so many helpers has he prepared for man.[2] There are many who despise their subterranean monuments, making no account of their dignity (or, worth). 'Is he not a man? Has not his body been consumed? Does not the memorial of them consist of a few remains, and those buried?' This is what the Pagans and the Eunomians especially say. Let us say to them both: We do not adore martyrs, but we honor them[3] as sincere adorers of God: we do not worship men, but we admire (or, praise) those who, in time of persecutions, nobly worshipped God. We deposit them in shrines curiously wrought; and for the places of their repose we raise magnificent edifices, that we may emulate the honors of men who have died gloriously. But we exhibit not towards them a zeal that passes unrequited, but we enjoy their patronage with God.[4] For as our prayer suffices not to prevail with God, in time of need and misfortune,—for our supplication is not an invocation, but a recital of sins,—on this account do we fly unto those fellow-servants of ours, who are beloved of the Lord, in order that they, by their own good deeds, may heal our sins.[5] What kind, therefore, of an imputation is this, that while honoring martyrs we also are ourselves zealous to please God! What an accusation, that we flee unto patrons![6] But let us, for the rest, inquire into your deeds, whether the

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[1] *Παῤῥησία δὲ δικαίων ἐκτελεῖ τὰς ὑπὲρ τοῦ κόσμου πρεσβείας.*

[2] *Τοσούτους ἀνθρώπων βοηθοὺς παρεσκεύασεν.*

[3] *Οὐ προσκυνοῦμεν, ἀλλὰ τιμῶμεν.*

[4] *Τῆς προστασίας αὐτῶν τῆς πρὸς Θεὸν ἀπολαύομεν. οὐκ ἀρκεῖ ἡ ἡμετέρα εὐχή.*

[5] *Διὰ τοῦτο τοῖς . . . ὁμοδούλοις προσφεύγομεν, ἵνα ἐκεῖνοι ἐν τοῖς ἰδίοις κατορθώμασι, τὰ ἡμέτερα θεσπεύσωσι (θεραπεύσωσι ?) πλημμελήματα.*

[6] *Τίς κατηγορία προστάταις προσφεύγειν.*

accuser be free from the imputation. And how? whereas thou dost not honor, but adorest as Gods tens of thousands of dead men. [Having retorted on the Pagans their worship of false Gods, he turns to the sects.] But ye Jews of a recent faction, what wonder is it that you dishonor martyrs, when you set aside Christ; and in your own discourses remove Him from likeness with the Father; and avoid as profane the places wherein the holy bodies rest? [Having argued that, in dishonoring the martyrs, these men dishonored Christ, he concludes:] The saints, though dead, have great power; and after departing this life they benefit men;[1] and Eliseus is a witness of what has been said. [He gives that history, that of Elias' mantle; the care taken of the body of Joseph; the frequent appeals to God in the names of Abraham, Isaac and Jacob; and similar arguments from *pp.* 198-206; and then remarks:] What was to be expected from men named after Eunomius, for so they love to be called, rather than men of Christ: blaspheming God; dishonoring the men of God; and more averse from the resting-places of the saints, than are sober-minded men from the altars, and the profane and polluted places (of demons). But these men, who are followers after this madness, and who think their audacity against all men a virtue, ought to show respect at least to the voices of demons, who proclaim and announce clearly the power of the martyrs, and call out, by their names, each one of the martyrs, as present, and as driving them away, and expelling them from the men over whom they tyrannized. But the benefits,—now of this, now of that kind, and varying, which free those vexed by satanic influences,—accruing from the martyrs, are daily seen. For they who barked, and were formerly subjected to the unspeakable miseries of madness, are now seen sober-minded; and we see the power of the intercession of the saints, borne witness to by facts. [He argues that these miracles are a similar proof of the powerful intervention of the martyrs, to that

[1] Πολλὰ γὰρ καὶ τελευτήσαντες ζῶσι δύνανται, καὶ ἀπελθόντες τοῦ βίου, ἐνεργετοῦσιν ἀνθρώπους.

furnished by the miracles of Christ, and of His Apostles, and continues :] These men (the Eunomians) are not mindful of that divine oracle, which is sung by every mouth, *Precious in the sight of God is the death of His saints.* Wherefore let us pray to God; but let us also invoke martyrs to prevail with our common Lord, that He would give the spirit of compunction to those who are urged on by an heretical error;[1] and that the division, which is as a wall of separation, or a hedge, being removed, we may all meet together in brotherly union."—*Encom. in SS. MM. pp.* 191-207, *T.* i. *Combefis. N. Auctar. Paris.* 1648.

CENTURY V.

St. Augustine, L. C.—"Whatever that be which is signified by Abraham's bosom, there my Nebridius lives. . . . He lays not now his ear to my mouth, but his spiritual mouth to thy fountain, and drinks, as much as he is able, wisdom in proportion to his thirst, without end happy. Nor do I think that he is so inebriated thereby, as to forget me,[2] seeing that Thou, Lord, whom he drinketh, art mindful of us."—*T.* i. *Lib.* ix. *Confess. n.* 6, *col.* 272-3.

"For if that proud and impious rich man, as the Lord speaks in the Gospel, *he who was clothed in purple and fine linen and feasted sumptuously every day*, when he was suffering in hell the punishments of his evil deserts . . . remembered his five brethren, and prayed that the poor man might *be sent unto them, lest they also should come into that place of torments*, how much rather does thy wife remember thee? how much rather does she, so chaste, wish that thou come not unto the punishments of adulterers, if the proud man would fain not have his brothers come to the punishment of the proud?"—*T.* ii. *Ep.* cclix. *n.* 5, *col.* 1345.

"Does any grief touch the dead, in regard of those things

[1] *Παρακαλέσωμεν δὲ καὶ μάρτυρας τὸν κοινὸν δυσωπῆσαι δεσπότην, ἵνα δοθῇ πνεῦμα κατανύξεως τοῖς παρὰ τῆς αἱρετικῆς πλάνης ἐνεργουμένοις.*

[2] Ut obliviscatur mei.

which befall their (living) friends? or are they at least to be supposed to know these things, they whose existence is elsewhere, either for good, or for evil, according to their deserts? To which I answer, that the question is indeed a great one, not to be discussed at present, which shall be for a longer work, whether, or how far, or in what way, the spirits of the dead know the things which happen in our regard. However, as may be briefly remarked, if they had no care in regard of us, the Lord would not declare that the rich man who was suffering torments in hell, said, *I have there five brethren: lest they also come into this place of torments* (*Luke* xv.) But in whatsoever way they may understand this, they who try to understand it in a different way; and since it must be acknowledged that it does not follow that, if the dead know that their friends are living, because they neither see them in the places of punishments, where that rich man was, nor in the rest of the blessed, where he recognized, though afar off, Lazarus and Abraham, that they must therefore necessarily know the joys or the sorrows which befall those dear to them, &c."

T. iv. *in Ps.* cviii. *n.* 17, *col.* 1741.

"In our pilgrimage our soul says, *For all my desire is before thee, and my groaning is not hidden from thee* (*Ps.* xxxvii.) Whereas in our country there will be no room for prayer, but only for praise. Wherefore will there be no occasion for prayer? Because nothing is wanting. Yet, in this life, there is a certain perfection unto which the holy martyrs attained. And for this cause an ecclesiastical discipline prevails which the faithful know, when, in the (appointed) place, the martyrs are named at the altar of God, whereat prayer is not offered up for them: whilst for the other commemorated dead prayer is offered. For it is an injury to pray for a martyr, to whose prayers we ought to be commended."[1]—*T.* v. *Serm.* clix. *n.* 1, *col.* 1106.

"Of the martyrs the justice is perfect, because in their pas-

[1] Injuria est enim pro martyre orare, cujus nos debemus orationibus commendari.

sion itself they were perfected. For this cause prayer is not offered for them in the Church. For the other faithful departed we pray, for martyrs we do not pray: for they departed so perfect, as not to be our clients, but our advocates. Neither are they this in themselves, but in Him to whom they cleaved perfect members to the head.[1] For He is truly the one advocate, who intercedes for us, sitting at the right hand of the Father: but the one advocate, as He is also the one pastor . . . as Christ was a pastor, was not Peter a pastor? Yea Peter also was a pastor."—*Ibid. Serm.* cclxxxv. *n.* 5, *col.* 1685.

"A most delightful picture is this, where you behold St. Stephen being stoned, you behold Saul holding the garments of those who cast the stones. . . . With him whom thou didst stone thou reignest with Christ. You both there behold each other; you both now hear my discourse; both pray for us.[2] He who crowned you, one sooner, the other later, will hear you both . . . may they both recommend us in their prayers, that they may obtain for the Church of their Lord a quiet and tranquil existence."—*Ib. Serm.* cccxvii. *n.* 5, *col.* 1869.

"Stephen triumphed, he was crowned. For so long a period his body lay concealed; it came forth when it pleased God, it has illuminated the earth, it has done so many miracles, the dead makes the dead live, because he is not dead. This therefore I commend to your charity, that ye may know that his prayers obtain many, not however all, things.[3] For we find, in the brief accounts which are given, that he had his difficulties in obtaining, and yet afterwards received the favor, the faith of the suppliant not failing. There was perseverance, there was prayer, and, later, God gave through Stephen. There are the words of Stephen praying, and it was answered him, She for whom thou prayest is not worthy, she has done this and that. And yet he persevered, he prayed, he received.

[1] Ut non sint suscepti nostri, sed advocati. Neque hoc in se, sed in illo cui capiti perfecta membra cohæserunt.

[2] Ambo modo sermonem nostrum auditis; ambo pro nobis orate . . . orationibus suis commendent nos.

[3] Ut sciatis quod orationes ejus multa impetrant, non tamen omnia.

He has given us to understand, that He in whose name he acted before he laid aside the flesh, in His name do his prayers effect that benefits be obtained, by those to whom he knows that they ought to be granted."—*Ib. Serm.* cccxix. *n.* 6, *col.* 1879. On miracles performed by the prayers of St. Stephen see the next sermon, and the following discourses to *Serm.* cccxxv.; the following is a specimen:—

"A certain woman seeing that her child was lost (dead) and lost irreparably . . . raised the dead body, and ran with it to the place dedicated to the memory of the blessed martyr Stephen, and began to demand her son from him, and to say, 'Holy martyr, thou seest that no comfort remains for me. For I cannot say that my son has gone before me, when thou knowest that he is lost; for thou seest why I lament. Restore my child; that I may have him in the sight of Him who crowned thee.' Whilst uttering these and such like words in prayer, her tears not asking, but, as I have said, demanding, after a manner, her son, he came to life. And for that she had said, 'Thou knowest why I seek for him,' God also wished to manifest her true disposition. At once she carried him to the priests; he was baptized, sanctified, anointed; hands were imposed on him, all the sacraments being completed, he was taken away. But she removed him with such a countenance, as though she were not bearing him to the rest of the tomb, but to the bosom of the martyr Stephen."—*Ib.* cccxxiv. *col.* 1887.

The context of the following passage is given under "*Prayers for the Dead*": "I do not see what help this can be to the dead, except for this, that whilst they (the living) keep in mind the places where the bodies of those whom they love are deposited, they may by praying commend them to those same saints, as clients to patrons, to be aided before the Lord,[1] which indeed they might do, even though they might be unable to bury them in such places. . . . But if these supplications, which are made with a correct faith and piety for the dead,

[1] Eisdem sanctis illos tanquam patronis susceptos apud Dominum adjuvandos orando commendent.

were wanting, I think that it would nowise profit their spirits in how holy soever places their inanimate bodies may be laid. Whereas, therefore, the faithful mother has desired that the dead body of her faithful son may be laid in the basilica of the martyr, if she indeed believed that his soul would be helped by the merits of the martyr,[1] this belief of hers was a kind of supplication, and this was of profit, if profit there were. And forasmuch as her mind reverts to that same sepulchre, and she more and more by prayers recommends her son; not the place where the dead body is, but the lively love of the mother, by her remembrance of the place, aids the spirit of the departed. [Having treated through several pages of the manner in which the dead may be acquainted with the things of this world, he continues:] Hence also that question is solved, how martyrs, by the actual benefits which are granted to suppliants, indicate that they interfere in human affairs, if the dead know not what the living do. For we have heard, not from doubtful rumors, but from undoubted witnesses, that the confessor Felix, at the time that Nola was besieged by barbarians, showed himself, not by the effects of his favors only, but also to the sight of men. But these things are exhibitions from on high of a far different nature from the ordinary course assigned to each of His creatures. . . . It is not, therefore, to be fancied that any of the dead that chooses can interfere in the affairs of the living, because martyrs are present to heal or aid certain individuals; but it is the rather on this account to be understood that, by the divine power, do the martyrs interfere in the affairs of the living, seeing that the dead, of their own nature, cannot interfere in those affairs. Nevertheless this question surpasses the powers of my understanding,—in what manner the martyrs succor those who it is certain are aided by them;[2] whether they be of themselves present at one time in places so divers, and separated from each other by so great

[1] Si quidem credidit ejus animam meritis martyris adjuvari.

[2] Quemadmodum opitulentur martyres iis quos per eos certum est adjuvari.

a distance, be it where are places dedicated to their memories, or, besides these their chapels, wheresoever their presence is felt; or whether, themselves removed from all mortal conversation in a place suited to their merits, and yet praying in general for the wants of their suppliants (as we pray for the dead, with whom assuredly we are not present, neither know we where they be, nor what they are doing) to Almighty God, who is everywhere present,—neither commingled with us, nor remote from us, and He hearing the prayers of the martyrs, furnishes, by means of angelic ministrations everywhere diffused, these consolations to such as He judges they are to be furnished unto; and with marvellous and ineffable power and goodness commends the merits of His martyrs when He chooses, where He chooses, how He chooses, and especially by means of the places dedicated to their memories, for that He knew this to be expedient for us for the edification of the faith of Christ, for the confession of which these men suffered. This matter is too high for me to reach to it, and too abstruse for me to penetrate it. And therefore I presume not to define which of these two methods be the one, or whether haply each may not be used, so that these things result at one time from the actual presence of martyrs, at another through angels taking on themselves the person of the martyrs."—*T.* vi. *De Cura pro Mortuis*, *n.* 6-7, 19-20, *col.* 871-2, 883-4.

"That one be buried in a place dedicated to the memory of martyrs, this, as seems to me, is only of benefit to the dead, that when commending him also to the patronage of martyrs,[1] the devotion of prayer for him may be increased."—*Ib. l. c. n.* 22, *col.* 887. See the extract from *t.* vii. *l.* viii. *c.* 27, *De Civitate Dei*, *col.* 349-50, as given under "*Sacrifice of the Mass.*" See also *Ibid. l.* xxi. *c.* 18, *col.* 1021.

"Perhaps the pagans will say here, that their gods have also done some marvels. . . . But with us the martyrs are not gods; because we know that one and the same God is both our God

[1] Ut commendans eum etiam martyrum patrocinio.

and that of the martyrs. And yet the miracles which are said to have been performed at the temples of their gods, are in no way to be compared to the miracles which are done at the places dedicated to the memories of our martyrs. But if any seem similar, as the magicians of Pharaoh were overcome by Moses, so have their gods been overcome by our martyrs. But demons did those marvels by that parade of impure pride, whereby they wished to be their gods; but the martyrs perform these miracles, or rather God performs them, they either praying or co-operating, that that faith may prevail, by which we may believe that they are not our gods, but have one God with us. Finally, they, to such gods as these of theirs, have both built temples, and raised altars, and appointed priests, and offered sacrifices; but we to our martyrs do not build temples as to gods, but edifices in their memory as to departed men, whose spirits live with God; nor do we raise there altars, on which we may sacrifice to martyrs, but (that we may sacrifice) to the one God both ours and the martyrs': at which sacrifice they are, in their proper place and order, named as men of God who conquered in the confession of Him; not, however, by the priest, who sacrifices, are they invoked. For to God, not to them does he sacrifice, although he may sacrifice in memory of them; because he is God's priest, not theirs. But the sacrifice itself is the body of Christ,[1] which is not offered to them, because this are they also. To which, then, when performing miracles are we the rather to give belief?"—*Ib. l.* xxii. *c.* x. *col.* 1073.

"That Faustus hence also slanders us, because we honor the places dedicated to the martyrs, saying that herein we have made an exchange of idols, does not so much move me to reply to his slander, as to show that this Faustus, in his eagerness to slander, has chosen to wander even out of the follies of Manichæus himself, and has fallen, by I know not what heedlessness, into the common and poetical opinion of the pagans, from which he would fain appear as remote as possible.

[1] Ipsum vero sacrificium corpus est Christi.

For whereas he has said that we have changed idols into martyrs, 'whom,' he says, 'you worship with similar supplications, you appease the shades of the dead with wine and meats;' are there then 'shades of the dead?' . . . What is their substance, what their place? But, in his eagerness to speak evil of us, Faustus has forgotten what he was saying: or haply whilst asleep he dictated 'shades' whilst dreaming, and was not awake when he read his own words. But the Christian people unites in celebrating, with religious solemnity, the memories of the martyrs, both to excite to an imitation of them, and to be associated to their merits, and aided by their prayers:[1] yet so that to none of the martyrs, although in places dedicated to martyrs, do we raise altars. For what prelate standing at the altar, in the places of their holy bodies, ever said, we offer to thee Peter, or Paul, or Cyprian? but what is offered is offered to God, who crowned the martyrs, in the places dedicated to their memory whom He crowned;[2] that from the admonition furnished by those very places a greater affection may arise, to make our love keener both towards those whom we are able to imitate, and towards him by whose help we have that ability. We, therefore, worship the martyrs with that worship of love and of fellowship, with which, even in this life, holy men are worshipped, whose hearts we feel are ready to endure a similar death for evangelic truth. But the martyrs (do we worship) the more devotedly, as it is the safer after their conflicts overcome: as also with more confident praise do we exalt those who are already triumphant in a happier life, than those who are still engaged in battle in this life. But with that worship which in Greek is called λατρεία,—in Latin it cannot be expressed by one word,—as it is a kind of service properly due to the Divinity, we neither worship, nor teach to worship, other than the one God. But whereas to this worship pertains the oblation of sacrifice,—whence they who

[1] Et ad excitandam imitationem, et ut meritis eorum consocietur, atque orationibus adjuvetur.

[2] For a similar passage, see *t.* v. *Serm.* cclxxiii.

offer this also to idols are declared guilty of idolatry,—we do not in anywise offer, or teach to be offered, anything of this kind, either to any martyr, to any holy soul, or to any angel; and whosoever falls into this error, he is reproved by the sound teaching, either that he may amend, or be avoided. . . . As to those who get intoxicated in places dedicated to martyrs, how can such persons be possibly approved of by us, when the sound teaching condemns them if they even do this in their own houses? But what we teach is one thing, what we endure another; what we are commanded to enjoin is one thing, what we are enjoined to correct another, and, until we can correct, we are forced to bear with it. . . . But it is a far smaller sin to return from the shrines of the martyrs intoxicated, than to sacrifice to the martyrs, even though fasting. To sacrifice to the martyrs, I said; I did not say, to sacrifice to God in places dedicated to martyrs, as we very often do, by that rite only whereby, in His manifestation of the New Testament, He commanded sacrifice to be offered to Him; which pertains to that worship which is called *latria*, and is due to God alone."—*T.* viii. *lib.* xx. *n.* 21, *Contra Faustum*, *col.* 544-6. Several of the extracts given under "*Purgatory*" apply also to the subject before us. See, for example, *t.* vi. *De Cura pro Mortuis.*

Andrew of Cæsaræa, G. C.—Commenting on *Apoc.* xx. 3: "To the rest of the martyrs also who suffered death for Christ's sake . . . was given authority to judge; an authority by which they, as we witness with our own eyes, cease not to judge the evil spirits: they are glorified with Christ even to the end of this world; are furthermore adored by pious kings and faithful princes; and are, in fine, visibly endowed with a divine virtue,[1] against every bodily ailment, and vile assault of evil spirits."—*Comm. in Apoc. c.* xx. *c.* lx. *t.* v. *Bib. Maxim. SS. PP. pp.* 626-7. See also *Ibid. p.* 630, *F.*

[1] A piis rursum regibus . . . adorati, et divina denique virtute . . . conspicue donati. He also teaches that each one has his guardian angel: "Cogitantes unumquemlibet nostrum divinum Angelum comitari."—*Comm. in c.* xvi. *Apoc. cap.* xlvi. *p.* 617, *Ib.*

St. Victricius, L. C.—"This must be our first petition to the saints, that they would, with the pious compassion of their advocacy, palliate our sins, not search into them with the feelings of a judge. And I think, O holy and venerable martyrs, that my excuse for my delay will plead my pardon with you.[1] For the execution of your commands was the cause of my journeying to Britain, and of my delay there. Excellent bishops, my fellow-priests, summoned me to bring about peace. This could not be refused by me your champion. Obedience to commands is no want of respect. By the merit of your virtue (or, power) I knew that you were everywhere;[2] for, by no terrestrial distance is celestial glory excluded. You ought, therefore, to pardon me that I was barely in time to meet you at the fortieth mile-stone. To you I paid my reverence[3] even in Britain; and, when separated by the intervening ocean, even then was I delayed in your service. This delay was a hindrance to my desires, but caused me not to omit my reverence. But I ascribe the whole to your majesty,[4] because ye are the body of Christ, and it is the divine Spirit that dwelleth in you: you were the cause of my absence, you of my return. You are the authors of the peace of the Lord, of which your desire you chose me to be as it were the interpreter. This salutary command of yours and of the Lord Jesus, I executed in Britain as well as I was able, if not as well as I ought. . . . When the place and human frailty were a source of trial to me, I implored the protection of your spirit.[5] I have present with me your majesties; let the authority of your presence supply[6] what the minister of religion has to make excuses for. [Having thanked St. Ambrose and others for sending him the relics, he says:] I know not what return to make proportionate

[1] Written on occasion of several bishops sending relics to him, which, as he was in Britain at the time of their arrival at his place of residence, were carried forth to meet him on his return.

[2] Merito virtutis ubique vos esse novi.

[3] Vobis obsequebar. [4] Totum vestræ tribuo majestati.

[5] Vestri spiritus præsidium flagitavi.

[6] Compleat vestræ potestatis auctoritas.

to your so great deserts. One thing only is there that can correspond with your favors,—that the debt due to you from us you ask from the holy Apostles and martyrs, that so you may not be deprived of those, who, it has been your pleasure, should be with us. . . . To thy labors and kindness, dearly beloved Ælian, the Apostles and martyrs have already given a reward: with thee they were for a long while. Give me them, then, give me them. Why dost thou delay? Give us the temples of the saints. We wish for deeds, not words. For if the hem of the Saviour's garment when but lightly touched effected a cure, beyond all doubt will the dwelling-places of their passions work cures." —*Liber de Laude Sanctorum, Galland. t.* viii. *p.* 228. For continuation see "*Relics*," where very emphatic passages occur. The extract referred to is continued as follows: "Wherefore, dearly beloved, whilst the assembly of saints is fresh amongst us, let us be instant, and pour forth our sighs from the inmost depths of our hearts. Our advocates are present;[1] let us lay bare in prayer our sinful deeds. The judges are favorable; it is in their power to mitigate the sentence, for to them was it said, *Ye shall sit upon twelve tribunals; ye shall judge the twelve tribes of Israel;* always judges, because always Apostles. . . . But now it is for us to pray, that every assault of the devil may be repelled far from us. Strengthen, therefore, ye saints, strengthen your servants (worshippers), and with the *chief corner-stone* furnish our breasts.[2] The enemy is dangerous and powerful, he watches every approach and every entrance. But nothing is to be feared, great is the multitude of saints to meet him. . . . The martyrs will willingly abide with us, if we bring to their service a pure conscience.[3] . . . Let no one desert the Saviour's standards. He has given us an example: He sends us helps. It is certain victory to fight with such

[1] Adsunt advocati.

[2] Firmate igitur sancti, vestros firmate cultores, ac petra angulari nostrum pectus instruite.

[3] Si ad eorum famulatum puram conscientiam deferamus.

companions in arms, and with Christ as our commander."—*Ibid. l. c. p.* 233.

Sulpicius Severus, L. C.—Having described St. Martin's appearance to him, at the moment of his (St. Martin's) death, he says: "I cannot help grieving. I have, it is true, sent before me a patron,[1] but I have lost the solace of this present life. . . . He will not be wanting unto us; he will be present at our conversations concerning him; he will be by us as we pray; and as he has vouchsafed this, so will he often show himself to us in his glory, and will protect us, as he has done but a little while since, with his blessing. . . . This hope is left, this only, this last hope, that what we are unable to obtain by our own efforts, we may at least merit (to obtain) by Martin's prayers for us."[2]—*Ep.* ii. *ad Aurel. De Obit. et Appar. B. Mart. Galland. t.* viii. *pp.* 400-1. See also *Ep.* iii. *ad Bassulam, p.* 403.

Aurelius Prudentius, L. C.—"The inhabitants of the place flock to the sands that received their blood (the martyrs Hemeterius and Cheledonius), supplicating with prayer, with vows, with gifts: strangers, and the world's denizen, come hither, for fame has told and spread over every land, that here are the patrons of the world, whom they are to pay their court to by prayer.[3] No one has here poured forth in vain pure prayers in supplication: the petitioner, his tears wiped away, has gone his way rejoicing, feeling that his every just petition has been obtained. So great is the solicitude of these that aid us with their suffrages in our varied trials. They let not the slightest murmured wish be put forth vainly: they hear, and instantly bear it to the ear of the Everlasting King, whence gifts flow upon earth in bounteous streams, derived from Him. Christ, in His bounty, has never refused anything to His witnesses."—*Hymn.* i. *v.* 8-21, *Galland. t.* viii. *p.* 435.

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[1] Præmisi quidem patronum.

[2] Quod per nos obtinere non possumus, saltem pro nobis orante Martino mereamur.

[3] Heic patronos esse mundi, quos precantes adiant.

"Amongst these, thou glory of Christ (St. Lawrence), hear also a rude poet, whilst he confesses the sins of his heart, and lays bare his deeds. I know and acknowledge myself unworthy to be heard by Christ Himself, but through the martyrs as patrons a cure may be obtained.[1] Hearken then in thy benignness to the sinner Prudentius, whilst he supplicates Christ, and free him, a slave to the body, from the trammels of the world."—*Ibid. Hymn.* ii. *in Hon. S. Lauren. v.* 570-84. See also *Hymn.* iii. *v.* 212-16, *p.* 443.

"Be thou now present amongst us, and receive the suppliant cries of (thy) petitioners, thou effective pleader for our sins at the Father's throne. For thine own sake, by thy prison, thy chains . . . that couch of thine which we kiss with trembling, have pity on our prayers,[2] that Christ, appeased, may turn a favoring ear to His own, not impute to us all our crimes."—*Ibid. v.* 545-60. See also *Ibid. Hymn.* vi. 145-48, *p.* 451 : also *Ibid. Hymn.* xii. 180-91, *p.* 465.

"On earth a doctor, in heaven a martyr (St. Cyprian); here he instructs mankind, thence as a patron he bestows pious gifts."[3]—*Ibid. Hymn.* xiii. *Passio. B. Cypr.* 105-6, *p.* 467. See also the extract, given under "*Images*," from *Hymn.* ix. *t.* viii. *Galland.*

St. Isidore of Pelusium, G. C.—"It is a good thing to honor the martyrs with votive offerings, as thou hast done, but it is a better to show thy reverence for them by doing the same good deeds as they did."—*L.* i. *Ep.* clxxxix. *p.* 56.

St. Paulinus of Nola, L. C.—"Pray that blessed Gennasius (martyr), who stands by the throne of the Lord . . . may be a patron to priests, ministers, clergy, and to us all, and to him who has written this for your instruction."—*Martyr. S. Gennas. p.* 251, *t.* vi. *Bib. Maxim. SS. PP.*

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[1] Indignus agnosco et scio,
Quem Christus ipse exaudiat;
Sed per patronos martyres
Potest medelam consequi.

[2] Miserere nostrarum precum.

[3] Instruit heic homines, illinc pia dona dat patronus.

At least half the poems of St. Paulinus might be extracted under this head, as consisting of direct prayers for the intercession of the saints, especially of St. Felix. A few facts and instances must suffice.

He tells us that "It was his usual custom, after Easter, to go every year to Rome, to venerate the Apostles and martyrs." —*Ep.* xliv. *Augustino*, *Ibid. p.* 240.

Having built a basilica in honor of St. Felix, he says, that it was with him "A law, a matter of duty, to compose an ode in his honor, on each returning anniversary;"[1] he calls him his "patron;"[2] his father, his lord.[3] The *two first* anniversary odes are one continued prayer for his aid; the *third* is of much the same character, as are also the rest, with this addition, that they contain, with but one exception, a narrative of one or more miracles performed at his shrine, or in favor of individuals who had invoked his intercession. They describe the crowds that flocked to celebrate that saint's festival, and their eagerness to touch his relics: "The people, in one dense mass, crowd round his body, and there is a holy strife amongst his lovers. Each presses on his neighbor and strives to stand nearer to the relics, and is filled with joy if he but touch the body. Not content with gazing at it once, they would fain linger by it still, and rivet their eyes upon his limbs, and their lips too, if but permitted."—*Nat.* vi. *pp.* 278-79.

The subjoined extracts will help to give some idea of the character of these poems. "Amidst the toils of my journeying, in life's perplexities, on thee (Felix), ever, and in every place, near me, have I called. And with thee to guide me, have I launched out to sea, for with thee, though not without

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[1] Lex mihi jure pio posita hunc celebrare quotannis.—*Natal.* vi.: *Carm.* xxi. *p.* 278; see also *Nat.* v. *p* 276, *et passim.*

[2] Cœlesti firma (Nola) patrono.—*Natal.* ii. *p.* 272. Spectare patroni præmia.—*Nat.* iii. *p.* 273. Et magnum chari meritum cantare patroni.—*Nat.* vi. *p.* 278, *et passim.*

[3] O pater, O domine, indignis licet, annue servis.—*Nat.* i. *p.* 272.

thee, does danger cease to terrify: for I have experienced thy protection, when overcoming, in the Lord, the perils of the deep. By land and sea I wander in uninterrupted safety through thee."[1]—*Carm. Nat.* ii. *p.* 272, *ubi supr.*

"You may not only see parents from the country bearing in their arms the pledges of their affection, but even ofttimes bringing in with them their sick cattle; and boldly recommending them to the saint as though he were seen by them,[2] and, speedily confident that a cure has been vouchsafed in accordance with their prayers, they rejoice at having experienced God's help; and believe them quite healed. And they do indeed for the most part lead them back to their homes speedily cured at the very threshold of the church.[3] But as it would be a long and vain task to try to enumerate all the miracles done by Felix in Christ's name, I will select one miracle out of a countless mass of similar marvels." [He then narrates how a poor man, who had been robbed of two oxen, his only means of support, recovers them by invoking the intercession of St. Felix. The details are highly curious, but the length to which the account extends prevents its being inserted here.] —*Carm. Nat.* vi. *p.* 279, *et seqq.*

The next poem describes two miracles performed at his intercession, and the second miracle ends with this appeal: "We daily see crowds of persons either returning their grateful thanks for being restored to health, or of persons afflicted with ailments petitioning for various sorts of cures. We also see many, who have come from the distant shore, prostrate before the sacred altar of the holy martyr, while they return their thanks, and tell of their dangers past, declaring that when their ship was wrecked by the fierce storm, they were, by God's mercy, snatched from the depths of the sea, Felix dragging them thence as with his own hand, and that water and

[1] Semper eo et in terris te propter tutus, et undis.

[2] Et sancto quasi conspicuo mandare licenter.

[3] Et vere plerumque brevi sanata sub ipso
Limine læta suis jumenta reducere tectis.

fire yield obedience alike to the merits of Felix."[1] [Then follows a miracle performed in his own favor after invoking that saint.]—*Carm. Nat.* viii. *p.* 286, *Ibid.*

"Felix, I now turn my grateful words to thee, venerable parent, eternal patron, to me a sponsor, to Christ most dear. Many are the gifts which, with varied bounty, thou hast bestowed upon me: to thee am I conscious that I owe whatsoever I have of this world's substance, and all that creates hope for a future life; to thee, from my tenderest years, Christ gave me as thine own property (or slave).[2] Had I words that flowed as a river's waters, and a thousand mouths instinct with as many tongues, even then could I not enumerate all his bounties; bounties which Christ our Lord bestowed on His friend, and which he transmitted to me his household servant."—*Carm. Nat.* xiv. *pp.* 293-94.

"As other martyrs, to other parts of the world, so Felix was the physician to us, the happy inhabitants of Nola, and he is immortal in this his aid: and not to those of Nola only, but to all men, by whom he shall be supplicated, will he give safety (or salvation), on this condition,[3] that the fair faith of the cross abide in the suppliant's heart."—*Carm. Nat.* xi. *p.* 213, *t.* viii. *Galland.* See also in *Galland. t.* viii. *Carm.* xii. *p.* 219, *v.* 10, 11; and *p.* 221, *v.* 180, *et seqq.*

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[1] Cernimus et multos peregrino a littore vectos,
Ante sacram sancti prostratos martyris aram,
Felicis meritis et aquas et cedere flammas.

A similar passage occurs in his *Carm. Nat.* xi. *Gall. t.* viii. *p.* 214: "Though what was mortal in him has long been hidden in the tomb, yet does grace, that dies not, nourished by God, and surviving the body, make glorious—his merits surviving amongst men—the buried martyr's bones that breathe divinity, and the crowds heaped together from various lands, are ever adoring the scanty resting-place of the great martyr (et magni solium breve confessoris adorat); so that the blessed from their tombs bestow holy gifts, and the buried have power to heal."

[2] Multa mihi variis tribuisti munera donis,
Omnia, præsentis vitæ rem, spemque futuræ
Quæ pariunt, tibi me memini debere; cui me
Mancipium primis donavit Christus ab annis.

[3] Nec modo Nolanis, sed et omnibus, a quibus idem
Imploratus erit, dabit isto jure salutem.

"Blest be this day,—a birth-day too to me,—on which my patron Felix being born in heaven, was exalted to such power as to be able to loose me, after being cleansed from my filthiness, from my chains, and to absolve me after being redeemed[1] from the sorrowful death of my natal day."—*Galland. t.* viii. *Carm.* xiii. *p.* 227, *v.* 18, *et seqq.*

St. Maximus, L. C.—He thus addresses St. Agnes: "With our most earnest prayers we beseech thee that thou wouldst deign to remember us,[2] that He who has bestowed on thee the reward of all thy labors, may grant unto us the pardon of our sins."—*Hom. in Natal.* i. *Agnet. p.* 32, *t.* vi. *Bib. Max. PP.*

"While honoring with an annual solemnity the two most glorious princes of the Christian faith (Peter and Paul), we venerate with a fitting act of religion our Lord and God Himself,[3] who is the author of that faith. For an apostle signifies, in the Latin tongue, a messenger; whoso, therefore, honors the messenger, is plainly honoring Him who sent that messenger, since the honor (which is) paid to the servant, is, without doubt, shown to Him whose servant he is, agreeably to what the Saviour Himself says to His disciples: *He that heareth you, heareth me, and he that receiveth you, receiveth me.* Merits in truth are those of the blessed Apostles, in whose persons Christ proclaims that He is both *received and heard.* Blessed nevertheless are they also, whose devotion though rendered to Apostles flows back to Christ."[4]—*Hom.* i. *in Natal. BB. App. Petr. et Paul. p.* 34, *Ib.*

"The venerable passion of these two Apostles (Peter and Paul) is on this day celebrated throughout the whole world: Rome on this day honors their martyrdom with rejoicing crowds: and she who, when godless, hunted them to the

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[1] Quâ (potentia) me valeret fece purgatum mea
Laxare vinclis, et redemptum absolvere.

[2] Ut nostri meminisse digneris, quibus possumus precibus exoramus.

[3] Fidei principes . . . honorantes, ipsum Dominum . . . debita religione veneramur.

[4] Vere apostolorum merita, in quibus, &c.; quorum devotio delata apostolis recurrit in Christum.

death, now, become godly, glories in their special patronage."[1] —*Hom.* iii. *In Natal. SS. Pet. et Paul. p.* 35, *Ibid.*

"For this cause did the fury of the Gentiles begin before all others with Xystus (Pope), the Lord's chief priest,[2] in order that the bloody persecutor might, as though a bulwark of heaven's protection were removed, fall upon the members of the Church, when severed from so powerful a head.[3] But that great Xystus, who had been on earth a shepherd to the sheep committed to him by God, was nigh as a patron from heaven."[4]—*Hom.* ii. *In Natal. S. Laurentii, p.* 37, *Ibid.*

"We ought most devoutly to celebrate the anniversaries (birth-days) of all holy martyrs, and in an especial manner is their solemnity to be kept by us with all reverence, who have shed their blood in the places where we dwell; for though all the saints are in every place, and benefit all men, yet do they who endured torments for us, in a special manner interpose in our behalf.[5] . . . All martyrs are, therefore, to be most devoutly reverenced by us, but they whose relics we possess are to be venerated in a special manner by us; for the former aid us by their prayers, the latter also by their passion: for with them we have a familiar connection; they are always with us, they tarry with us, that is to say, in life they guard us,[6] in death they receive us; here, that the stain of sin may not defile: there, that the horror of hell may not assail us: for therefore did our fathers provide that our bodies should be associated with the remains of the saints, that as hell fears them, punishment may not reach us; and that at the same time that Christ enlightens them, the shades of darkness may flee from us. When, therefore, we rest with holy martyrs, we escape

[1] Eorum nunc peculiari devota patrocinio gloriatur.

[2] Summum Domini sacerdotem.

[3] Tam valido truncata (membra) capite.

[4] Aderat patronus e cœlo.

[5] Præcipue eorum solemnitas tota nobis veneratione curanda est . . . nam licet universi sancti ubique sunt, et omnibus prosunt, specialiter illi tamen pro nobis interveniunt.

[6] Percolendi sunt: nos orationibus adjuvant . . . viventes custodiunt.

the darkness of hell, if so be, however, that we be associated by holiness with their special merits; for the Lord says to Peter, *Thou art Peter, and upon this rock*, &c. If, then, *hell's gates* prevailed not against the Apostle and martyr Peter, whoso is associated with a martyr, hell contains him not . . . for verily do we see that they even now reign, for we ofttimes see men freed from the unclean spirits that possessed them. . . . That these, and marvels greater than these, are done by the saints, is known to all men. Wherefore, brethren, let us venerate in this world those who can defend us in the world to come."[1] —*Hom. in Natal. SS. Taurin. p.* 41, *t.* vi. *Bib. Max. PP.*

St. Cyril of Alexandria, G. C.—"Hail, holy Trinity, which has called us together into this Church of Mary, mother of God. Hail, Mary, mother of God, venerable treasury of the whole world; inextinguishable lamp; crown of virginity; sceptre of orthodoxy; indestructible temple; repository of the illimitable; mother and virgin, through whom He, who cometh in the name of the Lord, is, in the holy Gospel, called blessed. Hail, thou that didst contain the illimitable in thy hallowed virgin womb; through whom the Trinity is hallowed; through whom the precious cross is celebrated (named), and is worshipped throughout the whole world;[2] through whom angels and archangels are filled with gladness; through whom heaven exults; through whom demons are put to flight; through whom the tempter-devil fell from heaven; through whom the fallen creature is taken up to heaven; through whom every creature, held under the power of an idol madness, has come to the knowledge of the truth; through whom holy baptism is the portion of believers; through whom is the oil of gladness; through whom the churches have been built over the whole world; through whom the nations are brought unto penitence; and why multiply words? Through whom the only-begotten Son of God shone forth, a light *to those that sat in darkness*,

[1] Veneremur eos in sæculo, quos defensores habere possumus in futuro.

[2] *Δι' ης σταυρὸς τίμιος ὀνομάζεται καὶ προσκυνεῖται εἰς πᾶσαν τὴν οἰκουμένην.*

and in the shadow of death. Through whom prophets prophesied; through whom Apostles proclaimed salvation to the nations; through whom the dead were raised; through whom kings reign; through the holy Trinity. And who amongst men is able to proclaim (worthily) the thrice-glorious Mary! . . . Be it ours to worship the undivided Trinity, hymning the praises of Mary, ever virgin (the holy temple, to wit, of God), and of her Son."[1]—*T.* v. *P.* ii. *Hom. Diver. Hom. Ephes. quando septem ad S. Mariam descenderunt, pp.* 355-6-8. For a similar passage, see *Ibid. Encom. in S. M. Deip. pp.* 380-1.

He thus addresses St. John the Apostle: "Hail, thou thrice-blessed John, Apostle and evangelist; chastity's glory; teacher of purity; exterminator of the error of demons; subverter of Diana's temple; harbor and bulwark of the Ephesians; thou feeder of the poor, refuge of the afflicted, of those near thee, and of those far from thee the conduct and the solace."[2]—*T.* v. *P.* ii. *Encom. in S. Mar. Deip. p.* 380.[3]

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[1] Ὑμνοῦντας τὴν ἀεὶ παρθένον Μαρίαν . . . καὶ τὸν ταυτης υἱὸν.

[2] Τῶν Ἐφεσίων λιμὴν καὶ πρόμαχος . . . τῶν θλιβομένων καταφυγὴ, τῶν ἐγγὺς καὶ τῶν μακρὰν ἀναψυχὴ καὶ ἀνάπαυσις.

[3] In the fifth volume of Mai's *Nova Collectio*, there are many, nearly a volume of, Christian inscriptions, amongst which are several by St. Damasus, Pope. But I omit them. The following, however, which occurs at *p.* 29, *n.* 3, "Veronæ, in museo publico; ex Peloponneso Venetias transtulit Sigismundus Albergettus, V.C.," is specially deserving of notice, as being reckoned as early as the Council of Ephesus:—

"Ἁγία Μαρία θεοτόκε φύλαξον
Τὴν βασιλείαν τοῦ
Φιλοχρίστου Ἰουστινιανοῦ
Καὶ τὸν γνησίως
Δουλεύοντα αὐτῷ
Βικτωρῆνον σὺν τοῖς
Οἰκοῦσιν ἐν Κορίνθῳ καὶ θεῶν
Ζωντῶας."

"Holy Mary, mother of God, guard the kingdom of the Christ-loving Justinian, and (guard) his sincere servant Victorinus, together with the inhabitants of Corinth," &c. Mai adds this note: "*Corsin. not. Gr.* p. 25: *Blanchin. Hist. Eccles. Par.* ii. *p.* 333, *ex Maffeio Mus. Lapid. pp.* 66, 2. Hanc inscriptionem si dixerim Ephesinæ synodi de profligato Nestorio insigne trophæum, non mentiar. Mr."

St. Basil of Seleucia, G. C.—"Whoso is about to celebrate the holy Virgin and mother of God, will find abundant materials for praise. But I, knowing my own weakness to be unequal to the mightiness of the facts, have for a long while refrained from very awe. For as a man who, laden with a heavy burden, should be ordered to plunge, beyond his strength, into the vast ocean, so am I, laden with sins, reluctant to attempt so mighty a subject of discourse, deeming it a theme for men the most enlightened, men perfected both in soul and body, who being enriched with illumination of Divine grace, will fill up the measure of praise due to the mother of God.[1] But I am without any such confidence (or boldness of language). For I have not my lips purified with a coal of fire from heaven, like Isaias, who saw the Seraphim; neither have I, like the divine Moses, the feet of my soul freed from their covering. [Proceeding in the same strain through the rest of *p.* 206, and declaring, in *p.* 207, that to sing her praises suitably he must ascend above angels and dominations and powers, and cherubim and seraphim, even to the eternal Son, 'thence beginning the praise of the mother of God, whence she both is and is called the mother of God,' he continues:] Yea, for what subject more sublime than this. No man can either conceive or speak of something that is a medium between what is divine and what human. For as it is no easy matter, either to conceive or speak of God—yea rather, it is a thing utterly impossible—so is the great mystery of the mother of God above all thought and language.[2] [Then follows a prayer to God for help, and he thus continues at *p.* 211:] How shall I attempt the virgin ocean, and search into the depths of the mighty mystery, if thou, O mother of God, teach not me, who am like an inexperienced swimmer,—*to put off the old man who is corrupted* according to the desires of error (*Ephes.* iv. 22), if thou do not fill the mouth of my understanding with mercy.

[1] *Τὸν ὀφειλόμενον τῇ θεοτόκῳ πληρώσουσιν ἔπαινον.*

[2] *Τὸ μέγα τῆς θεοτόκου μυστήριον, καὶ διανοίας καὶ γλώττης ἐστὶν ἀνώτερον.*

that I may penetrate to the depths of thy child-bearing; that being surrounded with the light of thy mercy, I may find the pearl of truth within thee. And do thou aid me to the obtaining of this mighty thing, that being taught by thee, I may be able to speak concerning thee, not as to *how* thou didst bring forth the Incarnate Word,—for the manner of thy parturition is beyond any *how*,[1]—save that thou wert both a mother and remainedst a virgin. What tongue, then, so eloquent that it shall worthily hymn her praises. For through her have we been found worthy of great blessings. With what flowers of praise shall we weave a crown befitting her? For of her the flower of Jesse germinated and crowned our race with glory and honor. What gifts shall we offer worthy of her, of whom all the things of this world are not worthy.[2] For if Paul says of the other saints, *of whom the world was not worthy*, what shall we say of the mother of God, who outshines all the martyrs, as much as does the sun the stars. O virginity, through which angels that of old were averse from our race, now rejoice at being sent to minister unto it; and Gabriel is gladdened at being entrusted with the announcement of the divine conception. Wherefore, from joy and all-hail (favor) let the address begin, *Hail full of grace*,[3] *the Lord is with thee*. . . . Hail full of grace, who dost mediate between God and man, that the partition-wall of enmity may be removed, and the earthly be made one with the heavenly.[4] [So he continues, at some length, imagining a conversation between the angel Gabriel and the Blessed Virgin. He then

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[1] *Εἰ μὴ σὺ διδάξῃς ἡ θεοτόκος . . . εἶτα τὸ στόμα τῆς διανοίας ἐλέους* (the editor suggests *ἐλαίου, oil*, which swimmers took in their mouths —*Pliny, l.* ii. *c.* 103) *πληρώσασα, πρὸς . . . ὡς ἂν φωτὶ τοῦ ἐλέους σοῦ περιλαμπόμενος, εὕρω τὸν ἐν σοὶ τῆς ἀληθείας μαργαρίτην· καὶ μοι συναγωνίζου πρὸς τὴν ταύτης κατάληψιν, ἵνα διδαχθεὶς παρὰ σοῦ, λέγειν δυνηθῶ περὶ σοῦ, οὐχὶ πῶς . . . ὑπὲρ τό πῶς* (Ed. *φῶς*, "above all light," or *ὑπέρτατος*) *γὰρ ἐστιν ὁ τοῦ τόκου σοῦ τρόπος.*

[2] *Ἧς ἐστιν ἀνάξια τὰ τοῦ κόσμου απαντα.*

[3] *Κεχαριτωμένη.*

[4] *Μεσιτεύουσα Θεῷ καὶ ἀνθρώποις, ἵνα τὸ μεσότοιχον ἀναιρεθῇ τῆς ἔχθρας, καὶ τοῖς ἐπουρανίοις ἑνωθῇ τὰ ἐπίγεια.*

adds :] Behold how great a mystery was accomplished through her, a mystery surpassing all language and thought. Who, then, will not marvel at the great power of the mother of God, and at how far she exceeds all the saints whom we honor.[1] For if Christ bestowed so much favor upon His servants, as not only to cure the afflicted by their touch, but to do this even by their shadow, . . . what must we needs think the power bestowed on His mother?[2] Would it not be much greater than that of His servants? This is plain to every one.[3] What wonder if the saints when living were powerful, when the earth covered not, with their dead bodies, their sovereignty.[4] Yea, for though stones hide their bodies, they have power to save those who are in need, if they approach them in a befitting manner.[5] But if He granted to such to do such miracles, what rewards for His nourishment has He bestowed on her who bore Him? and with what graces has He adorned her?[6] If Peter was called *blessed*, and had *the keys of heaven* entrusted to him, how shall not she be *blessed* above all, she who was found worthy to bring forth Him who was confessed by Peter? If Paul was called *a vessel of election* . . . what *vessel* will the mother of God be? Is not she the golden urn that received the manna, yea, that received within her womb that heavenly bread which is given for food and strength to the faithful? But let us beware lest, whilst I would fain say more concerning her, I be more put to shame, by not attaining to her dignity. Wherefore, having lowered the sails of my discourse, I will hasten into the safe harbor of silence, first addressing a few words to those who have assembled here. Many good things, and which surpass all language, accruing to us through the mother of God, let us make a return to our bene-

[1] *Τίς οὖν οὐκ ἂν θαυμάσειε τὴν μεγάλην τῆς θεοτόκου δυνάμιν καὶ ὅσον ὑπερανέχει τοὺς ὅσους τιμῶμεν ἁγίους.*

[2] *Τίνα χρὴ νομίζειν τῇ μητρὶ τὴν ἰσχύν;*

[3] *Παντί που δῆλον.* [4] *Τὴν δυναστείαν.*

[5] *Σώζειν ἰσχύουσι τοὺς ἐν ἀνάγκαις, εἴπερ αὐτοῖς ἀξίως ἀγγίζοιεν.*

[6] *Πηλίκα τῇ τεκούσῃ τὰ τροφεῖα δέδωκε, καὶ ποίοις αὐτὴν κατελάμπρυνε τοῖς χαρίσμασιν;*

factress,' a return which will revert unto ourselves. What return do I mean? That love towards one another, which is *the fulfilment of the law*. . . . But before all things, let us preserve the body of the Church undivided, preserving inviolate the treasure of oneness of mind. . . . But, besides the right faith, let us also have a good conversation, for one without the other is not sufficient for a perfect acceptance; *faith without works is dead*, as also works without faith. And being linked together in the bonds of charity, let us offer up to the mother of God such words as these: 'O all holy Virgin, of whom whoso utters all that is venerable and glorious, errs not against the truth, but against thy dignity (or, worth), mayest thou, looking down from on high propitiously upon us, govern us now in peace; but having led us to the throne of judgment, free from shame, make us, wrapt unto heaven,[2] partakers of

[1] *Ἀμειψωμεθα τὴν εὐεργέτιν ἡμῶν ἀμοιβήν.*

[2] *Τοιαύτας τῇ θεοτόκῳ φωνὰς προσενέγκωμεν. ὦ παναγία παρθένε, περὶ ἧς ὁ πάντα λέγων ὅσιά τε καὶ ἔνδοξα, οὐ διαμαρτάνει μέν τῆς ἀληθείας, ἁμαρτάνει δὲ τῆς ἀξίας, ἀνωθεν ἡμᾶς ἵλεως ἐποπτεύουσα, νῦν μὲν διεξάγοις εἰρηνικῶς· ἐπὶ δὲ τοῦ θρόνου τῆς κρίσεως ἀκαταισχύντως προσάγουσα, μετόχους τῆς ἐκ δεξιῶν αὐτοῦ στάσεως ἀποδείξοις, ἁρπαγησομένους εἰς οὐρανόν.*—The *Sermons* of St. Basil of Seleucia are followed by a *Life of St. Thecla*, ascribed to St. Basil by the manuscripts, and I know of no valid reason why it is not to be accounted his. The first book gives her life and martyrdom, and closes with an emphatic appeal to her patronage; the second book consists entirely of an account of miracles performed by that martyr after death. This narrative, though it occupies from *p.* 278-314, he asserts, at *p.* 278, comprises but a small part of the miracles done by her. Those recorded are about thirty in number; what more may have been recorded we know not, as the copies are defective; though probably but a small part of his work has perished, as may be gathered from *p.* 312. These miracles, with scarcely an exception, are declared to be the result of prayers addressed to the saint. Frequent visions of the saint are also recorded; and crosses and other votive offerings are also mentioned. If the work be his, of which, I repeat, I have no cause to doubt, it would be difficult to find a narrative of the same length, in any age, or by any writer, more decisive in favor of the invocation of saints. The following specimen will suffice: "Thence (from heaven) the favor of the virgin, as from a water-course, flows, supplying remedies to petitioners and suppliants, so as that the place is a public hospital for cures (*ἰατρεῖον*), and has become the common propitiatory of the whole earth (*καὶ κοινὸν καθεστάναι τῆς γῆς ἁπάσης ἱλαστήριον*). Her temple, therefore, yea, rather her city—for it has assumed both the appearance, and the usefulness, and the beauty of a city—you cannot ever

the station at His right hand, and with angels we will sing the uncreated and consubstantial Trinity.'"—*Orat.* xxxix. *p.* 205 *et seqq. In Ed. Op. S. Greg. Thaumat. Paris.* 1622.

THEODORET, G. C.—In the first paragraph of his history of holy men, he says: "I must invoke their prayers,[1] and so begin my narrative."—*T.* iii. *Relig. Hist. c.* i. *p.* 1108.

He thus closes the narrative of the saint's life: "Having gone through these things concerning this godly man, I will pass on to another narrative, imploring to be a partaker of a blessing from him."[2]—*Ibid. p.* 1119. See the same words, at the end of *c.* iv. *p.* 1161: *c.* ix. *in fine, p.* 1195, *et passim.*

"And having here finished my narrative concerning this man, I pass on to another; imploring the saints, whom I have

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find without citizens and strangers; all men crowding thither from all parts; some indeed in honor, and for prayer only, and desirous of dedicating and consecrating some portion of their substance to her (*τῶν μὲν ἐπὶ τιμῇ καὶ εὐχῇ μόνον, καὶ τι τῶν οἰκείων ἀναθεῖναι καὶ ἀνιερῶσαι σπουδαζόντων*); but others, for the sake of cure and help (*ἐπὶ θεραπείᾳ καὶ βοηθείᾳ*) from diseases and sufferings, and from demons, of which things, if God will, and the Virgin aid me, I will make mention in another work and volume. . . . Assuredly, not one of those who have supplicated for cure or release has ever been unkindly repelled (*οὐδεὶς . . . τῶν δεηθέντων ποτὲ θεραπείας ἢ λύσεως ἀυσχερῶν παρακουσθείς*) . . . but all ever receiving something for which they petitioned, or which they needed, go their way singing hymns, giving thanks, and blessing, so as even to think that they have found the miracles and cures to exceed report even, and their own expectations. May it be that we also, O virgin and martyr and apostle, may ever find thee propitious and kind . . . interceding in our behalf with God for what is just; being always present to us and guarding us, and supplying us through thyself with what it is lawful for thee to supply, and through God obtaining (conciliating) for us whatsoever things are most beautiful and most excellent and beneficial, and pleasing to thee, O Virgin, and to Christ our God, who supplies them (*εἰη δὲ καὶ ἡμᾶς, ω παρθένε . . . ἵλεω σοῦ καὶ εὐμενοῦς τυγχάνειν ἀεὶ, πρεσβευούσης ὑπὲρ ἡμῶν τὰ εἰκότα πρὸς τὸν Θεὸν, παρούσηστε πάντοτε ἡμῖν, σοὶ φυλαττούσης ἡμᾶς, καὶ δι' αὐτῆς τε καρεχούσης ἃ παρέχειν σοὶ θέμις*)." So *passim*, in the second book; see *ex. gr. p.* 281: "She is indeed associated with the angels; but not even now is she absent from us, but, in a better lot, she with more abundant help both looks after and takes care of us (*οὐκ ἀπέστη δὲ οὔτε νῦν ἡμῶν· ἀλλὰ . . . μετὰ μείζονος τῆς βοηθείας κήδεται τε καὶ ἐπιμελεῖται ἡμῶν*)."

[1] *Τὰς τούτων τοίνυν προσευχὰς ἐπικλητέον.*

[2] *Τῆς τούτου μεταλαχεῖν εὐλογίας ἀντιβολῶν.*

already commemorated, to conciliate unto me, by their intercession, the divine clemency."[1]—*Ibid. c.* ii. *in fine*, *p.* 1136. See the same words, at the end of *c.* iii. *p.* 1150; see also *Ibid. c.* v. *in fine*, *p.* 1166.

"My blessed mother received his blessing during his life, and often narrated many of the things which I have related: and I petition to partake of that power which he now has, and of his intercession; and I know that I shall obtain it. For, imitating the loving-kindness of the Lord, he will assuredly grant my supplication."[2]—*Ibid. c.* vi. *in fine*, *p.* 1173. See also *c.* vii. *p.* 1175. "And having, according to her custom, opened the door, and admitted my mother, she vouchsafed to discourse with, and bless her; and having admitted me also, she gave me the riches of her prayers. May I now also partake of those prayers, believing as I do that she lives, and is in the company of angels, and has now greater power (or, boldness of speech) with God than formerly.[3] Then indeed was she confined in a mortal body, that exceeding confidence might not become an occasion of pride; but now that she has laid down that burden of her troubles, as a victorious wrestler does she act confidently with Him who watches over our combats. For which cause I petition to obtain her intercession also."—*Ib. c.* viii. *in fine*, *p.* 1185. See also *c.* ix. *in fine*.

"'You have no need,' he said, 'of me, or of any other person, as an intercessor with God; for you (Theodoret) have the great John, the voice of the Word, the precursor of the Lord, continually presenting this petition for you.' And when I replied that I have confidence both in the prayers of that saint, and in those of the other holy [4] Apostles and prophets, whose relics had lately been brought us, 'Be confident,' he said, 'that you have John the Baptist.' But I was not even thus to be brought to keep silent, but persisted so much the more in my

[1] *Προξενῆσαι μοι τὴν ἄνωθεν διὰ πρεσβείας εὐμένειαν.*

[2] *Δώσει πάντως τὴν αἴτησιν.*

[3] *Καὶ πλείονι ἢ πάλαι πρὸς τὸν Θεὸν παῤῥησίᾳ κεχρῆσθαι.*

[4] *Ὡς καὶ ταῖς τούτου πιστεύω προσευχαῖς, καὶ ταῖς τῶν ἀλλων ἁγίων.*

inquiry and desire to learn why he had named that saint especially. 'I could wish,' said he, 'to embrace his holy relics.' And when I said I could not suffer it, unless he promised to tell me what he had seen, he promised, and I brought, on the following day, the relics which he had desired." [See the whole narrative.]—*Ibid. c.* xxi. *p.* 1245.

He concludes the work, from which the preceding extracts are taken, as follows: "I also supplicate those whose lives I have written, not to despise me who dwell far away from their spiritual exultation (dance), but to draw me, who lie here below, and to lead me to the height of virtue, and to unite me to their own society (choir)."—*T.* iii. *c.* xxx. *p.* 1295.

"Furthermore, they (the Pagans) asserted that it is a ridiculous thing in us to venerate the martyrs; and exceedingly foolish of the living to try to have aid extended towards them by the dead."[1]—*T.* iv. *Curat. Græc. Affect. p.* 690. The vindication of this practice and hope, occupies the whole of Theodoret's eighth book, *Cur. Græc. Affect.;* which book, he says, replies to "their imputations against those who venerate the victorious martyrs." The following extract from this defence will show the nature of it: "For this cause has He, who looked on their wrestling, bestowed on them the reward of undying glory, and a remembrance that triumphs over the nature of time. For, whereas this is wont to wear all things, He has preserved their glory deathless; and the generous souls of these conquerors traverse heaven associated with the choirs of bodiless (spirits); whilst their bodies are not deposited each in its respective tomb, but cities and villages have shared them among them, and call them saviours both of souls and bodies, and physicians, and honor them as presiding over cities, and as guardians; and using them as intercessors with the Lord of all, they, through them, obtain the divine gifts.[2] And though

[1] *Γεραίρειν τοὺς μάρτυρας καταγελέστον . . . καὶ λίαν ἀνόητον τὸ πειρᾶσθαι τοὺς ζῶντας παρὰ τῶν τεθνεώτων ὠφέλειαν πορίζεσθαι. γεγαίροντε ὡς Θεὸν*, he says of the pagan worship of false gods.—*Disp.* iii. *Contr. Græc. Affect. p.* 773.

[2] *Πόλεις καὶ κῶμαι ταῦτα (σώματα) διανειμάμεναι, σωτῆρας καὶ*

their bodies are divided, the grace has remained undivided; and that small, yea minutest, relic, has a power equal to that of the martyr's body that has never in any way been divided. For the grace that glows round (each particle) distributes the gifts, and measures out the bounty according to the faith of those that approach."—*T.* iv. *Disp.* viii. *De Cur. Græc. Affect.* See also similar passages, at *pp.* 912, 915-17, of the same treatise. Later we have the following:

"The temples of the gloriously-triumphant martyrs are resplendent and conspicuous, distinguished for their vastness, and adorned in every variety of manner, and spread far and wide their glittering beauties. And to these temples we do not come once, or twice, or five times, in a year, but there we hold frequent assemblies, and often, every day, do we there lift up our songs of praise to the Lord of those martyrs. And they who are in health pray for its continuance; and they who are struggling with illness petition that their sufferings may be removed; and the childless pray for children; and the sterile supplicate that they may become mothers; whilst they who have obtained this gift, beg that it may be preserved unto them. And they who are being sent upon a journey, earnestly beg these martyrs to be their companions on the way, and their guides; whilst they who have returned in safety, bring hither their acknowledgment of the favor, not coming to the martyrs as to Gods, but drawing nigh to them as divine men, and invoking them to be intercessors in their behalf.[1] And that they who faithfully petition (promise), obtain their requests, their votive offerings, significative of their cures, plainly testify. For some bring representations of eyes, others of feet, others of hands, some of which are made of gold, and others of silver. For the God of these

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ψυχῶν καὶ σωμάτων, καὶ ἰατροὺς ὀνομάζουσι, καὶ ὡς πολιούχους (tutelary beings), *τιμῶσι καὶ φύλακας· καὶ χρώμενοι πρεσβευταῖς πρὸς τὸν τῶν ὅλων δεσπότην, διὰ τούτων τὰς θείας κομίζονται δωρεάς.*

[1] *Ἀλλ' ὡς θείους ἀνθρώπους ἀντιβολοῦντες, καὶ γενέσθαι πρεσβευτὰς ὑπὲρ σφῶν παρακαλοῦντες.*

martyrs receives the gifts, though small and of little cost, computing the gift by the means of the giver. And these things thus deposited testify to their deliverance from sufferings,—set aside thus as a memorial by those who have been made whole; while they proclaim the power of the martyrs that lie there; and the martyrs' power manifests that their God is the true God. . . . And parents are eager to give the names of these martyrs to their children, thereby procuring for them safety and protection. . . . The Lord has introduced His own dead (into the temples) in the place of your Gods, and those Gods of yours has He made to disappear, and their honors He has apportioned to these martyrs. Instead of your festivals of Pan, and Bacchus, and other such, there are celebrated the public solemnities of Peter, and Paul, and Thomas, &c., and of the other martyrs. . . . Seeing then, my friends, the benefit derived from honoring the martyrs, flee from the error of demons."—*Ibid. pp.* 921-24.[1]

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[1] In Garnier's *Nov. Auctar.* there is a sermon on St. John the Baptist, ascribed to Theodoret on the authority of a Vatican manuscript. But Schulze (*t.* v. *p.* 84, *n.* 1) says that it has been suspected to belong to *Theodoro Daphnopatæ;* wherefore, or by whom, it is not stated; and as the style has all Theodoret's clearness and precision, and the subject-matter accords with his well-known special devotion to the Baptist, I give an extract in the margin. The peroration consists of the following invocation: "As, then, we have glorified thee, most blessed Precursor, who art both our guide and a leader amongst the illustrious, and from thee is all our joy, and hope, and help (*καὶ παρὰ σοῦ ἡμῖν, καὶ ἡδονὴ πᾶσα, καὶ ἐλπὶς καὶ βοήθεια*), be present unto us. . . . Thou hast the Lord agreeing in what thou desirest, and (the Lord) pardoning us, if we are seen to have done anything that we ought not. For thou art His friend, and Baptist, and Precursor, and prophet, and thy power (*παῤῥησία*) is greater with Him than that of all others, whereby thy prayer is heard, and thy supplication is without any intervention, and especially reaches the ear of God. Cease not, then, henceforward, to intercede for thy servants, and to supplicate for what is useful unto us."—*T.* v. *p.* 97. On two passages relative to angels, which occur, *t.* iii. *Inter Ep. ad Coloss. c.* ii. *p.* 490, and *Ibid. c.* iii. *p.* 496, and which are sometimes cited as being opposed to prayers to angels, see a very satisfactory answer in Garnier's *Dissert.* iii. *De Fide Theodor.* from his *Nov. Auctar.* given in Schulze's *Ed. of Theodor. t.* v. *pp.* 505-11. The following gives Theodoret's opinion on guardian angels: "It is therefore proved from this, and from what is said in Daniel, and by our Lord's words, that certain angels preside over the nations, and that others have been entrusted with the

Theodotus of Ancyra, G. C.—"Let us, then, come with holiness to the canticle (of praise). Let us come rejoicing . . . and beginning with the salutation used by that citizen of heaven, Gabriel, say, *Hail, full of grace* (or, the favored one), *the Lord is with thee.* With him let us resume. . . . Hail, thou perfume-breathing name; hail, thou most bright and lovely being; hail, most venerable memorial; hail, salutary (or saving) and spiritual fleece; hail, clothed with light, mother of a brightness that knows no setting; hail, spotless mother of holiness; hail, most pellucid spring of life-giving waters, &c." —*Serm. in S. Deip. et in Symeon. n.* 3, *p.* 460, *t.* ix. *Galland.* See also *Ibid. Orat. in S. Mar. n.* 13, *p.* 476.[1]

St. Peter Chrysologus, L. C.—He thus contrasts Eve and the blessed Virgin: "A woman who had received from the devil *the leaven* of apostasy, received from God *the leaven* of faith: *she hid it in three measures* (of meal); that is, in the three ages of mankind, that from Adam to Noah, that from Noah to Moses, that from Moses to Christ; that woman, who, by the leaven of death in Adam, had corrupted the whole mass of the human race, might, by the leaven of resurrection, restore the whole mass of our flesh, in Christ;[2] that woman who had made the bread of sorrow and of toil (sweat), might bake the bread of life, and of salvation; and she who, in Adam, was the mother of all the dead, might be, through Christ, the true mother of all the living.[3] For, for this was it Christ's will to be born, that as, through Eve, death came to all men, so, through Mary, life might return to all."[4]—*Serm.* xcix. *p.* 150. See a similar passage in *Serm.* cxl. *p.* 201; and *Serm.* cxlii.

"Maria is called a mother, and when was Maria not a mo

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care of each individual amongst men, so as not to suffer the wicked demons to harm them."—*T.* iv. *l.* v. *Hæret. Fabul. c.* vii. *pp.* 404-5.

[1] Cassian teaches that every Christian has two angels, a good and an evil one; and quotes in confirmation of this, *Matt.* xviii.; *Ps.* xxxiii.; *Acts* xii.; *Ps.* cviii.—*Collat.* viii. *Abb. Sereni, c.* xvii. *p.* 151, *t.* vii. *Bibl. Max.*

[2] Redintegraret in Christo.

[3] Esset omnium viventium mater vera per Christum.

[4] Ob hoc namque Christus nasci voluit, ut sicut per Evam venit ad omnes mors, ita per Mariam rediret omnibus vita.

ther? The gathering together of the waters He called seas (Maria) (*Gen.* i.) Did not she (Maria) conceive in one womb the people that went forth out of Egypt, that a heavenly race, born again as a new creature, might emerge thence? Agreeably to that of the Apostle, our fathers were all under the cloud, and all *passed through the sea*, &c. (1 *Cor.* x.) And that Maria may always precede the salvation of man, she justly went before, with a canticle, the people which the regenerating water brought forth into the light. *Maria*, he says, *the sister of Aaron, took a timbrel in her hand*, and said, *Let us sing to the Lord*, &c. (*Exod.* xiv.) This name is connected with prophecy: this name is to the regenerate salutary; this the badge of virginity; this the ornament of modesty; this the sign of chastity; this God's sacrifice; this the virtue of hospitality; this an assemblage of sanctity; deservedly, therefore, is this the maternal name of the mother of Christ."—*Serm.* cxlvi. *p.* 209.

St. Proclus, G. C.—The addresses, to the blessed Virgin, of this patriarch of Constantinople, would fill a goodly pamphlet. The following extracts will, perhaps, suffice to show their character: "The holy mother of God, the Virgin Mary, has, on this occasion, called us here together; she, that spotless treasury of virginity; that spiritual paradise of the second Adam, the virgin and heaven, God's only bridge to men." [1]—*Or.* i. *p.* 614, *t.* ix. *Galland.*

"*I have looked, and behold a candlestick all of gold* (*Zach.* iv. 2). What then is that *candlestick?* Holy Mary . . . and as the candlestick is not itself the cause of light, but the supporter of light, so that virgin is not herself God, but God's temple."—*Ibid. Or.* ii. *p.* 623.

"O virgin that didst open Paradise to Adam;[2] yea, rather that art more glorious than Paradise, for that was a place cultivated by God, whereas she cultivated God Himself in the flesh."—*Ib. Or.* iv. *p.* 626.

[1] Ἡ μόνη Θεοῦ πρὸς ἀνθρώπους γέφυρα.

[2] Ὦ παρθένος ἀνοίξασα τῷ Ἀδὰμ τὸν παράδεισον.

"Though all the festivals in memory of the saints are wonderful, yet is there nothing that equals in glory this present festival (of the Blessed Virgin). Abel is famed on account of his sacrifice; Enoch is commemorated for having been well-pleasing unto God; Melchisedech is announced as God's image . . . but nothing is so great as Mary, the mother of God. . . . There is then nothing in life such as Mary is. Run in thought through creation, O man, and see if there be any thing equal to, or greater than, that holy and Virgin mother of God. Traverse the earth; look over the sea; examine the air; in mind search into the heavens; consider all the invisible powers, and see whether there is, in the whole of creation, another marvel so great. *The heavens* indeed *show forth the glory of God;* angels minister with fear; archangels adore with trembling; the cherubim unable to bear (the glory) tremble; the seraphim fluttering round approach not; . . . sum up all things the most marvellous, and wonder at the superiority of the Virgin, that Him whom all creation hymns the praises of with fear and trembling, she alone has, in a manner ineffable, received into her chamber. Blessed through her are all women. The female sex is no longer an execration; for it has obtained whereby it shall surpass even angels in glory. Eve has been healed . . . and *the* Mary is also venerated (adored),[1] because she has become mother and servant, and cloud, and chamber, and ark of the Lord. . . . For this cause, let us say to her, *Blessed art thou amongst women*, who alone hast healed the grief of Eve, who alone hast wiped away the tears of the (sorrowing) Eve; who alone hast borne the world's price."—*Ibid. Or.* v. *pp.* 629-31. Besides the above brief extracts from whole columns, and discourses of a similar character, see especially *Or.* vi. *pp.* 645-46, which concludes as follows: "Mary is the virgin's glory; the mother's boast; the support of believers;[2] the Church's diadem; the express image of orthodoxy; piety's seal . . . the muniment of righteousness; the dwelling-place of the Holy Trinity."

[1] *Προσκυνεῖται καὶ ἡ Μαρία.* [2] *Τῶν πιστῶν τὸ στήριγμα.*

Philo of Carpasium, G. C.—"*I have adjured you, O daughters of Jerusalem, by the power and virtues of the field, that ye stir not up, nor waken the beloved, till she please.* He calls the souls of the holy prophets, and Apostles, *the daughters of Jerusalem.* He *adjures* those souls, by the powers and virtues of the field, [the power, that is, of the only-begotten, in the miracles which He performed in this world, for *The field is the world*, as the Lord declares] to *waken* the love of the bridegroom in her regard, by, at times, offering up prayers for her, and, at times, by disposing within her what is pleasing unto Him."—*Enarr. in Cant. Cantic. p.* 735, *t.* ix. *Galland.*[1]

St. Leo I., Pope, L. C.—"Let us, therefore, fast on Wednesday and Friday, but on Saturday we shall celebrate a vigil at the (basilica) of the blessed Apostle Peter, who will vouchsafe, by his own prayers, to aid our prayers,[2] and fasts, and alms, through our Lord Jesus Christ."—*T.* i. *Serm.* xii. *De Jejun. dec. mens.* i. *p.* 43.

"Form friendships with the holy angels; enter into the city of God, of which the possession is promised unto us; and be

[1] There are some very emphatic notices of the Blessed Virgin in Sedulius. Thus, in his *Carm. Pasch. l.* ii. 30-1, *p.* 543, *Galland. t.* ix.: "By the sacred Virgin Mary's springing from the root of Eve, a new virgin would expiate the crime of the former virgin (virginis antiquæ facinus nova virgo piaret)." The hymn, "*Salve Sancta Parens*," is extracted from the same page, *v.* 63-9. See also *Hymn* 1, where the evils narrated in the old law are shown to have been repaired in the new. Thus:—

"Sola fuit mulier, patuit quæ janua leto,
Ex qua vita redit, sola fuit mulier."

—*Galland. t.* ix. *p.* 561.

[2] Qui et orationes . . . nostras precibus suis dignabitur adjuvare. The same directions for the fasts and vigils are followed in seven of the ten sermons which come after the one cited in the text, by a similar reference to St Peter. Thus, "by whose merits pleading for us, we may be able to obtain what we ask for."—*Serm.* xiii. *p.* 44. "Aided by his prayers, may we in all things deserve the mercy of God."—*Serm.* xv. *p.* 47. "Who, as we experience and believe, extends his pastoral watchfulness over the sheep entrusted to him by the Lord; and will obtain, by his prayers, that the Church of God, which was established by his preaching, be free from all errors, through Christ our Lord."—*Serm.* xvi. *p.* 51. "By whose prayers may the divine protection be obtained for us in all things, through Christ our Lord."—*Serm.* xvii. The nineteenth sermon ends exactly with the words quoted in the text.

associated with patriarchs, prophets, Apostles, and martyrs. Let what rejoices them, rejoice you. Let their riches be the object of your desires, and by a wholesome emulation solicit their suffrages.[1] For with those with whom we shall have had a fellowship of devotion, shall we have a participation of dignity."—*Sermo* xxxv. (*In Epiph. Solemn.* v.) *c.* iv. *p.* 131.

"As, in His saints, God Himself is honored, Himself loved,[2] so, in the poor, is He fed, is He clothed."—*Sermo* lxx. (*De Pass. Dom.* xix.), *c.* v. *p.* 275.

"On Wednesday and Friday let us fast, but on Saturday celebrate a vigil at the blessed Apostle Peter's, the same being a patron (or, pleading) to our prayers,[3] that in all things we may merit to obtain the mercy of God, through our Lord Jesus Christ."—*T.* i. *Sermo* lxxvi. (*De Pentecost* ii.), *c.* ix. *p.* 309.

"As we ourselves have experienced, and our fathers have proved, we believe and confide, amidst all the labors of this life, that we shall always be aided to obtain the mercy of God by the prayers of these (our) special patrons, that as much as we are weighed down by our own sins, so much may we be raised up by the merits of these Apostles."[4]—*T.* i. *Sermo* lxxxii. *in Natali App. Petri et Pauli, pp.* 326-27.

"Let us avail ourselves of the lenity of Him who spares us, that blessed Peter and all the saints who have always been present unto us in our many tribulations, may vouchsafe to aid, in the presence of a merciful God, our supplications for

[1] Ipsorum ambite suffragia.

[2] In sanctis suis ipse honoratur, ipse diligitur.

[3] Patrocinante eodem orationibus nostris, ut. So, again, at the close of the next sermon, "by whose (Peter's) prayers we confide that we be freed (cujus nos orationibus . . . confidimus liberari) from spiritual enemies, and from carnal foes, through Jesus Christ" (*p.* 316); and again (*Serm.* lxxxi. *in fine, De Jejun. Pent.* iv. *p.* 320): "By whose merits and prayers we believe that we shall so in all things be aided (cujus meritis et orationibus ita nos per omnia credimus adjuvandos), as that the mercy of God will be attendant on both our fasts and prayers, through Christ our Lord."

[4] Nos experti sumus, et nostri probavere majores, credimus atque confidimus . . . ad obtinendam misericordiam Dei, semper nos specialium patronorum orationibus adjuvandos . . . tantum apostolicis meritis erigamur.

you, through Christ our Lord."—*Ib. Sermo* lxxxiv. *in Octav. App. Petr. et Paul. p.* 377.

"Let us, therefore, rejoice with a spiritual joy, and at the thrice happy end of this illustrious man (St. Lawrence), let us glory in the Lord, who is wonderful in His saints, in whom He has set up for us both a protection and an example.[1] . . . As much as Jerusalem was made glorious by Stephen, so is Rome made illustrious by Lawrence, by whose prayer and patronage we confide that we are aided without ceasing,[2] that whereas *all men*, as the Apostle says, *who wish to live godly in Christ suffer persecution* (1 *Tim.* iii.), we may be strengthened in the spirit of charity, and by the perseverance of a constant faith be fortified to overcome all temptations through Jesus Christ."—*Ib. Serm.* lxxxv. (*In Natal. S. Laurent.*) *c.* iv. *pp.* 339-40. Every sermon of St. Leo's from the above to *Serm.* xciv., with but two exceptions, concludes with an assertion of the aid looked for from St. Peter's prayers and merits. As the language is similar to that of which specimens have been already given it need not be repeated. See *Serm.* lxxxvi. *p.* 34; lxxxviii. *p.* 347; xc. *p.* 354; xcii. 361; xciv. *p.* 365. See also the extracts from *T.* i. *Serm.* iv., under "*Primacy of St. Peter*," and *Serm.* iii., given under "*Primacy of Successors.*"

Council of Chalcedon, G. C.—"Cecropius, bishop of Sebastopolis, said: 'Seest thou, my lord Stephen, how powerful are Flavian, and the emperor, even after death?' All the most reverend bishops and the clergy of Constantinople said, 'This is the truth; we all say the same; everlasting (be) the memory of Flavian; . . . Flavian after death lives; the martyr will pray for us.'"[3]—*Actio* xi. *col.* 698, *t.* iv. *Labbe.*

Certain bishops of the province of Europe write to the emperor Leo, and having described the martyrdom of St. Proterius, they say: "We place the most holy Proterius in the order

[1] In quibus nobis et præsidium constituit et exemplum.

[2] Cujus oratione et patrocinio adjuvari nos sine cessatione confidimus.

[3] Ὁ μάρτυς ὑπὲρ ἡμῶν εὔξεται.

and choir of holy martyrs, and we pray that, by his intercessions, God may be propitious and merciful to us."—*Ep. ad Leon. P.* iii. *Con. Chal. p.* 907, *t.* iv. *Labbe.*

Sozomen, G. C.—The emperor (Theodosius) is said, "Upon leaving Constantinople, on reaching the seventh mile-stone, to have prayed to God, in the church which he had built there in honor of John the Baptist, and to have begged that the issue of the war might be favorable to himself and his army, and the Romans generally; and that he invoked the Baptist to be his helper (fellow-soldier)."[1]—*Hist. Eccl. L.* vii. *c.* xxiv. *p.* 314.

St. Valerian, L. C.—"If there be any one amongst you who seeks sedulously for consolation from Christ, let him by alms dry up the tears of others, and sedulously commend his own tears to this patron, in honor of whom we have met together,[2] and let him recommend himself by a numerous patronage, in order that he may the more easily obtain whatever things he may suggest to the Lord for his own benefit. We must at all times present ourselves before the friends of God, and be of service to our neighbors, and petition without ceasing, that we may be able to obtain the aid (suffrage) of a holy intercession. What chance of pardon will there be from the just Judge, if thou knowest not how to supplicate the King's friends? Finally, notice the order pursued in the ways of the world, and you will understand what care should be yours in the matter of paying attention to the saints.[3] There is no doubt that unless his mind, who watches over the chief governor's house, be made favorable to you, it is not easy to arrive at the friendship of the higher power. The aid of patrons is to be sedulously sought after, patrons who alone know how

[1] *Σύμμαχον αὐτῷ ἐπικαλέσασθαι τὸν Βαπτιστήν.* Socrates notices that Julian, "having observed that those who had been martyred were honored by Christians, and knowing that many were ardently zealous to be martyred, he turned to another course, as even hereby to avenge himself on the Christians."—*H. E. l.* iii. *c.* xii. *p.* 187.

[2] Lacrymas suas huic in cujus honore convenimus, patrono commendet.

[3] Circa obsequia sanctorum.

to be able to appease the mind of the angry lord, and to temper his wrath. In a great house, therefore, there is always, after the master, a second rank of friends. They are the only ones through whom there is furnished at once an opportunity of making known (our wishes) to the lord, and an easy access is afforded to obtain them.' The memory, therefore, of the saints is to be cultivated by us with peculiar veneration, in order that they may open the gate of salvation,[2] and may cause the desires of our lowliness to come to the knowledge of the Lord. For it is a great part of safety, to have had, in matters of difficulty, aid (suffrage) from the house of the King. For the odium of crime is in some way lessened, when the guilty person has begun to belong to the friends of the royal household.[3] Thus does a man pass through life without danger if there be some one to excuse before the Lord the negligence of the sinner. But there is no one who has not need, even in the most perfect security, of the aid (suffrage) of one more powerful than himself. For, although a tried faith may sanctify some few so as to be in that number, yet is there need of some one to recommend that faith itself to the Lord, by suppliant intercession.[4] For neither will you find one so strong as not to need the help of a stronger."—*Hom.* xv. *p.* 147, *T.* x. *Galland.*

"Neither have we to seek for a person to imitate. Lo, even under our own eyes, there is one who daily excites us by his salutary example, and who, with fatherly affection, invites us to share in his holiness. It is easy for you, therefore, to understand what things are worthy of the kingdom of heaven, seeing that you have one whom you may daily follow, and whom

[1] Soli sunt per quos apud Dominum et suggerendi liber locus, et impetrandi facilis præbeatur accessus.

[2] Peculiari itaque veneratione excolenda nobis est memoria sanctorum, ut januam salutis aperiant.

[3] Magna enim securitatis est portio, in rebus asperis, de domo regis habuisse suffragium. Nam decrescit quodammodo invidia criminis, ubi reus ad amicitias regalis familiæ cœperit pertinere.

[4] Opus tamen est ut sit qui ipsam fidem Domino supplici intercessione commendet.

't is your duty to imitate. Direct your attention to the earnestness of love towards the saints which we behold flourishing in other lands,—a love even exceeding their zeal for commerce with other nations,—and you will understand how much God has done for us; in that, amongst the other nations, which He has, in His desire to save, regarded, He has bedewed these districts of ours with the martyr's blood. Seek, and you will find, how earnestly well nigh the whole world seeks for these aids (patronages) to holiness, even so as, with emulous eagerness, and frequent proofs of affection (or, solemnities), to be continually honoring the merits of virtues so eminent.[1] You understand, then, without difficulty, what special care should be ours in each recurring festival of the martyrs, whereas you even see persons from strange lands hasten hither, moved by the love of a devout mind; and, according as the case may require, supplicating the help (solaces) of the holy martyr."[2] —*Hom.* xvi. *De Bono Martyr. p.* 147, *t.* x. *Galland.*

"It behooves us, therefore, to recommend ourselves to this patron by frequent offices, inasmuch as he watches for us as our peculiar intercessor with the Lord, and under favor of his dignity he commends our life. But there is nothing which a man, placed in what strait soever he may be, may not obtain, if he cease not to supplicate the friends of the mightiest of kings.[3] Cast your eyes on the ardor of those who, athirst, seek for waters from others' fountains; that is, who, through religious zeal, seek, over the wide extent of earth, after the holy and venerable relics of martyrs, and honor with special services the merits of virtues that have spread over the whole world; and thus will you understand in what honor he is to be held

[1] Quam ambitiose totus pene orbis expetat patrocinia sanctitatis; ita ut tantarum virtutum merita certantibus votis ac frequentibus jugiter prosequantur officiis.

[2] Et prout causa requirit, sancti martyris solatia postulare.

[3] Oportet . . . ut nos huic patrono frequentibus insinuemus officiis, quatenus pro nobis apud Dominum peculiaris intercessor invigelet, et vitam nostram dignationis suæ favore commendet. Nihil autem est quod non possit homo in qualibet necessitate positus obtinere, si amicis summi imperatoris non desinat supplicare.

by us, he who, victorious in his heavenly conflict, watered this place with his blood. For we see the wounds of his mangled body distributed everywhere over different and far distant lands, and the precious memorials of his wounds borne emulously over the whole world; in such manner that they, to whom are entrusted but the bare tokens of their martyrdom, display no less zeal towards the saints.[1] That patronage, therefore, which faith has secured for others, the Lord of Majesty has, of His own bounty, placed before our eyes. We have not, then, to seek far for one whom we may follow. . . . Let us, then, my beloved, daily supplicate with tears this teacher of virtues."[2]—*Hom.* xvii. *n.* 3-4, *t.* x. *Galland. p.* 149.

St. Avitus, L. C.—"Let, therefore, our Michael (the archangel) be present to us, summoned hither by the sincerity of our desire, by the beauty of the place, by the devotion of the people, and by bestowing great gifts, by obtaining the greatest,[3] let him draw down hither with him the visible presence of that Divinity which ever glorifies him."—*Fragm.* vi. *In Dedic. Eccl. Arch. Mich. p.* 757, *t.* x. *Galland.*

St. Nilus, G. C.—He narrates a miracle, "One out of the ten thousand performed by our martyr Plato, not only in our own country, but also in every city and village, in favor of those who petition God through him who is most ready to bestow the favor, and manifests an admirable power." [Certain robbers made an attack on the monks who dwelt on Mount Sinai, and carried off the son of one of those monks]: "The aged father, who lay alone concealed in a secret cavern, was overwhelmed with grief, unable to bear the privation of his son, beloved of God, and he supplicated Christ our Lord, through his countryman the martyr Plato, to have mercy on him. His son also, bound in captivity, invokes God through the same most holy martyr, to have pity on him, and to per-

[1] Ita ut non minor sit illis sanctorum cura (are not less cared for by the saints), quibus sola martyrii creduntur indicia.

[2] Huic . . . virtutum magistro profusis in diem lacrymis (with tears daily shed to this teacher of virtues) supplicemus.

[3] Conferendo magna, maxima obtinendo.

form a miracle." [He then narrates the manner of the boy's delivery, and the appearance of the saint to him, whom he knew "from having often seen the likeness of the saint upon the images."]—*L.* iv. *Ep.* lxii.[1]

"Know that the holy angels move us to prayer, and stand by us, both rejoicing and praying for us. If then we shall be negligent, and admit contrary thoughts, we irritate them exceedingly, for that they strive so much for us, but we are not even willing to implore God for ourselves; but despising their ministry and their God, and abandoning the Lord, we are found with unclean demons."—*Tract. De Orat. c.* lxxxi. *p.* 496.

Liturgy of St. Basil.—"Now, O Lord, by the command of thine only-begotten Son, we communicate with the memory of Thy saints, who have pleased Thee from the beginning, of our holy fathers, patriarchs, prophets, etc., but especially and chiefly of the holy and glorious ever-virgin mother of God, holy Mary, of St. John the Baptist, . . . of the saint whose memory we celebrate this day, and of the whole choir of Thy saints, by whose prayers and supplications have mercy on us all, and deliver us for the sake of Thy holy name which is invoked upon us."—*Renaud. t.* i. *p.* 18. A similar prayer, almost word for word, is found in the *Coptic Liturgy of St. Gregory*, *Ib. pp.* 33-4, and in the *Alexandrian Liturgy of St. Basil*, *Ib. pp.* 71-2; and again in that of *St. Gregory*, *Ib. p.* 112.

In the *Coptic Liturgy of St. Cyril*, after a similar communication, the address to the saints is varied as follows: "And

[1] This epistle, and the one already cited under "*Images*," are quoted, as the editor remarks, by the second Council of Nicæa, *Act.* iv. Earlier in the same volume we have the following: "Woe to thy soul and life, thou inhuman and senseless man! For thou knowest not, that *it is hard for thee to kick against the goad*, and to dare to lift up thy hand against God. For the injury done to the saints is entirely against God. [He then describes the violence used by the ex-governor, Taurianus, against certain persons who had fled for sanctuary to the chapel dedicated to the memory of the martyr Plato.]"—*L.* ii. *Ep.* clxxviii. "As the angels of God rejoice when we do penitence, and turn to salvation, so again do they grieve and mourn when they perceive us serving willingly the demons by our sins." —*L.* iv. *Ep.* xiii. *p.* 469.

we, O Lord, are not worthy to pray for those saints; but seeing that they stand before the throne of thine only-begotten Son, let them intercede in our stead for our poverty and weakness. Forgive our sins for the sake of their prayers, and of Thy blessed name which is invoked upon us."—*Ib. p.* 42. See also the *Gallican Liturgy* under "*Purgatory*," *p.* 205, *vol.* iii.

Roman Liturgy.—"Communicating (with) and venerating the memory, in the first place, of the glorious ever-virgin Mary, mother of God and of our Lord Jesus Christ, as also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, . . . Linus, Cletus, Clement, Xystus, Cornelius . . . and of all Thy saints; through whose merits and prayers grant that we may be in all things defended by the help of Thy protection. Through the same Christ our Lord." "Also to us sinners, Thy servants, who trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius . . . and with all Thy saints; into whose company do Thou admit us, we beseech Thee, not weighing our merits, but bestowing pardon. Through Christ our Lord."

It has been asserted that these and similar prayers to the saints which occur in all, or almost all the liturgies, are additions of a later date; but this is so far from being the case, that it is one essential proof of their genuineness and antiquity, as is manifest from the testimony of St. Cyril of Jerusalem, who, explaining the liturgy, in his fifth Mystagogic Catechism says, "We then commemorate also those who have fallen asleep before us, first, patriarchs, prophets, apostles, martyrs, that God, by their prayers and intercessions, may receive our petitions." See the extract under this section. Similar testimony is furnished by St. J. Chrysostom, St. Augustine, and other fathers, as will have been observed, in the extracts from their works, in this same section. See other passages in the liturgies, as *Liturgy of Jerusalem*, *Renaud. t.* ii. *p.* 36; *Liturgy of Nestorius*, *Ib. p.* 635; *Coptic Liturgy of St. Cyril*, *Ib. t.* i. *p.* 33.

COUNCIL OF TRENT.—"The holy synod charges all bishops, and others who bear the office and charge of teaching, that, in accordance with the practice of the Catholic and Apostolic Church, received from the primeval times of the Christian religion, and the consent of holy fathers, and the decrees of sacred councils, they in a special manner diligently instruct the faithful regarding the intercession and invocation of saints, the honor due to relics, and the lawful use of images; teaching them, that the saints, who reign with Christ, offer up to God their prayer for men; that it is good and profitable suppliantly to invoke them, and to fly to their prayers, help and assistance for the obtaining of benefits from God through His Son Jesus Christ our Lord, who is our alone Redeemer and Saviour."—*Sess.* XXV. *De Invocat, SS.*

PRECEPTS OF THE CHURCH.

PROPOSITION.

We believe that Christ has given to the pastors of His Church a power to make laws which all the faithful are bound to obey.

SCRIPTURE.

See the texts cited under "*Authority of the Church*," especially *Acts.* XV. 28-9, 41.

THE FATHERS.

This power of making laws, and the consequent obligation of submitting to them, are too evident to require any proof from the declarations of the fathers, or from the councils wherein they continually exercised that power. I shall, therefore, only observe, that when the Church enacted her laws, it

was not so much her design to *lay further burdens* on the faithful, as to prescribe the means whereby the commands of God might be more exactly fulfilled. Thus God commands that the seventh day be *kept holy;* the Church not merely defines that day, but directs that, on this day, the faithful shall assist at the sacrifice of the altar, as being the act of religion most grateful to heaven. God commands all sinners *to repent*, and He commands them, if they would have life in them, to *eat the flesh of the Son of man, and drink His blood;* the Church directs that we confess our sins, at least once a year, and that, at Easter, we receive the holy communion. God commands that we *mortify the deeds of the flesh*, that we chastise the body; and our Saviour declares that when the *bridegroom is taken away then shall they fast*, while St. Paul tells us that he *chastised his body*, and *brought it under subjection*. The Church, that we may comply with this, appoints certain times and days to be devoted to abstinence and fasting. So of the other precepts of the Church, which all seem to have a direct reference to some previously-enjoined law of God, the observance of which they are designed to enforce, to facilitate, or to perfect. Such likewise are the laws relating to certain impediments of matrimony, or irregularities in the qualifications for holy orders; the design of which is to enforce the purity and decorum of the sacramental institutions. In this view, the precepts of the Church are no *burdens*, nor meant to be; but are means, devised in wisdom and kindness, for our greater sanctification.

THE FAST OF LENT.

Catholics observe the fast of Lent, as a primitive institution, coming down to them, by an uninterrupted tradition from the apostolic ages.

THE FATHERS.

CENTURY II.

St. Irenæus, L. C.—"For there is a controversy not only about the day (Easter), but also about the form itself of the fast. For some think they ought to fast one day; others, two; others, more; and others, forty.[1] They also compute their day including the hours of night as well as of day. And this diversity, amongst those who observe the fast, has not now arisen amongst us, but, much earlier, amongst our predecessors; who, it seems likely, not preserving the custom accurately, established for aftertimes the usage which arose from simplicity and unskilfulness. And yet not the less did they all remain at peace, and let us be at peace with each other."—*Fragm. Ep. S. Iren. ad Vict. R. P. t.* i. *p.* 340, (*Ap. Euseb. H. E. l.* v. *c.* xxiv.)

Tertullian, L. C.—When a Montanist, writing against the Catholics, he says: "They indeed think those days limited to fastings, in which the bridegroom was taken away, and that these are the only legitimate days for the fasts of Christians; the legal and prophetic ancient observances having been abolished."—*De Jejuniis, n.* 2, *p.* 544.[2]

CENTURY III.

Origen, G. C.—"We have the days of Lent consecrated to

[1] So Massuet reads. This passage has been discussed by the crowd of writers who have treated on the apostolicity of the forty days' fast of Lent. The difficulty in this passage is to know whether there ought to be a full stop after τεσσαράκοντα (forty), or whether that word forms part of the next sentence; which would make St. Irenæus say, that some fasted during a day, which they extended to forty hours. For the punctuation adopted by Massuet, who follows Rufinus, see *in loco, T.* i. *S. Iren.;* and for the second mode of reading, see Valesius, in his note *in loco, Euseb. H. E. l.* v. *c.* xxiv.

[2] The fasts mentioned by Tertullian, in various parts of his works, are the following:—1. The *Paschal Fast*, as above. 2. *Stationary Days*, viz. Wednesday and Friday in every week. Cur stationibus *quartam* et *sextam* Sabbati dicamus?—*Ib. n.* 14. These fasts ended at three o'clock in the afternoon.—*Ib. n.* 10. *Xerophagiæ* (*Ib. n.* 2, also *n.* 16), days on which the food seems to have been bread, salt, and water.—*Ib. n.* 15. See also *Con. Laod. Can.* 50.

fasts.[1] We have the fourth and sixth day of the week, on which we solemnly fast. It is undoubtedly free for the Christian to fast at all times, not through a superstitious observance, but from the virtue of sobriety. For how is chastity guarded by them uncorrupted, unless it be supported by the stricter aid of sobriety?"—*T.* ii. *Hom.* xi. *in Levit. n.* 2, *p.* 246.

St. Dionysius of Alexandria, G. C.—"You have sent to ask me at what hour the fast of Easter ought to end; for you observe that some of the brethren say that this ought to be at the dawn of day, whilst others contend for the evening. For the brethren at Rome, as they declare, wait until dawn; whilst you remark that those about you (fix the time) earlier. And you desire me to state the exact, and fixed time; a task which is difficult and slippery."—*Ep. ad Basilidem, pp.* 103-4.

St. Methodius, G. C.—Illustrating the words of St. Paul, *It is better to marry than to burn*, he says: "For, as if one, on the days of Easter and of fasting, should offer food to a person grievously ill, and, on account of his illness, order him to taste of what was set before him, saying, 'It would, indeed, my friend, be good and proper that you, resolutely persevering, even as we, should partake of the same things; for it is forbidden on this day, even to breathe any kind of food; but since, having been seized with sickness, you are oppressed with weakness, and are unable to support the fast, granting on this account indulgence, we advise you to take food, for fear lest, through your illness, being unable to withstand the desire for food, you die outright.'"—*Conviv. Virg. Or.* iii. *n.* 12, *Galland. t.* iii. *p.* 691.

CENTURY IV.

St. Athanasius, G. C.—"These things were done during the very season of holy Lent[2] about the feast of Easter when the

[1] Habemus quadragesimæ dies jejuniis consecratos.

[2] Ἐν αὐτῇ τῇ ἁγίᾳ τεσσαρακοστῇ.

brethren fasted."—*Ep. Encycl. ad Episcopos, n.* 65, *p.* 302, *T.* i.[1]

"The synaxes were appointed to be celebrated by the holy Apostles: the Wednesday and Friday to be passed in fasting to the ninth hour; since at the dawn of the Wednesday the Lord was led captive, and on the Friday crucified; and the Apostles delivered a tradition for a fast to be held on these days, that saying being then fulfilled, *When the bridegroom shall be taken away from them, then shall they fast in those days.* And not that we may return thanks to Him who suffered for us, has the fast been enjoined us, but that we may confess that the passion of the Lord, which He endured for our sakes, is unto our salvation, and that our fasts may be well-pleasing unto God for our sins. And throughout the whole year the fast is observed in this holy and Catholic Church, the fast, I mean, on the Wednesday and Friday unto the ninth hour, except during the whole Pentecost of fifty days, during which there are no genuflections, neither has a fast been prescribed."—*Serm. de Fide, t.* iii. *p.* 15.

St. Ephrem Syrus, G. C.—"Observe the fast of forty days, and distribute thy bread to the hungry."—*T.* ii. *p.* 2, *Syr. Serm. Exeget. in Prov. v.* i. *p.* 338.

St. Gregory of Nyssa, G. C.—"These were the days of their struggle. This the introduction to Easter, the mystery of holy Lent (forty-days). Forty are the days of our expiation;[2] forty likewise the crowns of these saints."—*T.* iii. *in Quadr. Martyres. p.* 511.

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[1] St. Peter of Alexandria says: "Let no one blame us because we keep the fourth and sixth days, on which it has been justly ordered us, agreeably to tradition, also to fast."—*Can.* xv. *p.* 107, *t.* iv. *Galland.*; also in *Labbe, t.* i. *col.* 967.

[2] *Τεσσαράκοντα ἐξιλασμοῦ ἡμῖν αἱ ἡμέραι.* In the sermon entitled "*In Principium Jejunii,*" given *T.* ii. *p.* 247, and again in the *Appendix* to vol. iii. as by St. Gregory of Nyssa, but which, according to Photius, is by St. Asterius of Amasea, Lent is several times named. "Love this present time, and with gladness enter upon holy Lent, as being the teacher of sobriety, and the mother of wisdom, and the nurse of the sons of God, and the instructress of the disorderly, and the repose of souls, and the settling of life, and peace inviolate and unbroken."—*T.* ii. *p.* 247.

St. Basil, G. C.—"Fasting is at all times useful to those who submit to it from choice [for no injury is attempted by the evil spirits against him that fasts, and the guardian angels of our lives attend, with greater fondness for their task, on those who have by fasting purified their souls], but of much more avail is it now, when the fast is proclaimed over the whole world. And there is no island, no continent, no city, no nation, no corner of the earth where the proclamation of the fast is not heard. But soldiers even, and travellers, and mariners and merchants, all equally both hear, and give heed to, the summons. So that let none exclude himself from the number of fasters, wherein are included all races of men, and every age and rank; angels write down the names of those who are fasting in every church."—*T.* ii. *P.* i. *Hom.* ii. *de Jejun. n.* 2, *p.* 15.[1]

Theophilus of Alexandria, G. C.—"Let us not, during the days of Lent,[2] sigh after the wine cup as the luxurious rich are wont to do."—*Galland. t.* vii. *Epist. Fest. n.* 6, *p.* 634.

St. Epiphanius, G. C.—"'Neither,' says he (Aërius), 'is any fasting ordained. For these things are Jewish, and under the yoke of slavery. And if I choose to fast at all, I will fix for myself, for the sake of liberty, such a day for fasting as pleases me.' Whence amongst them they affect to fast especially on the Lord's day, and to feast on Wednesdays and Fridays. And ofttimes they fast on a Wednesday; not, they say, from any law, but of their own choice. Whilst, on the days (before) Easter, wherein, amongst us, are lyings on the ground, abstinence from carnal pleasures, and endurance of pain, dry foods, prayers, vigils, and fastings, and all the rest of holy sufferings so salutary to the soul, they, from an early hour of

"Count not the days of Lent, like a lazy hireling who looks forward to the end of the time agreed upon—(*P.* 252). I yield to the body its ten months and more; let it grant me Lent, and the whole of it, that I may free myself for a while from the mire."—*Ib. p.* 253.

[1] Garnier, in his Preface to *T.* ii. *P.* i. *s.* 1, throws doubts on the authenticity of this homily; but they are removed by Maran, in his Preface to *T.* iii. *P.* i. *c.* 43, *n.* 1.

[2] Diebus quadragesimæ.

the day are feasting on flesh and wine, distending their veins, and they shout with laughter, ridiculing those who go through the whole worship of Easter."—*Adv. Hædres.* (75), *p.* 907.

"The Church has the custom of observing in fasting the forty days before the week of the holy Passover,[1] but not the Sundays even during Lent. The six days of the Passover all the faithful observe with dry foods,[2] I mean that they partake, in the evening, of bread and salt and water. And the zealous add to this two, three, or four days of utter abstinence from food; and some even so pass the entire six days until cock-crowing of the Lord's day."—*Ibid.* (*Expos. Fid.*), *p.* 1105.

St. Ambrose, L. C.—"We fast on every day in Lent, except on Saturdays and Sundays. The Passover of the Lord terminates this fast. The day of resurrection arrives; the elect are baptized; they come to the altar, receive the sacraments, and satisfy their thirst to their full contentment. Deservedly does each one say, when refreshed with the spiritual food and the spiritual drink, *Thou hast prepared a table before me. . . . And thy chalice which inebriateth how goodly is it.*"—*T.* i. *De Elia et Jejunio, c.* x. *n.* 34, *p.* 545. See also *T.* ii. *Epist.* ii. *S. Constantio, n.* 27, *p.* 761.

Tichonius Afer,[3] L. C.—"Of forty days was the fast of the Lord, of Moses, and of the Church; during which period the Church fasts in the Church;[4] abstains, that is, from the pleasures of those who are dead."—*Galland. t.* viii. *p.* 123. *De Sept. Reg. Reg.* v.

St. Jerome, L. C.—"Their fasting is the same throughout the year, with the exception of Lent, during which only is per-

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[1] *Τὴν δὲ τεσσαρακοστὴν τὴν πρὸ τῶν ἑπτὰ ἡμερῶν τοῦ ἁγίου Πάσχα . . . φυλάττειν εἴωθεν ἡ αὐτὴ ἐκκλησία.*

[2] *Ξηροφαγία.*

[3] A native of Africa, a Donatist of great learning, as St. Augustine testifies (*Contr. Ep. Parm. l.* i. *c.* i. *t.* ix.) Of his numerous writings, only one small treatise, commented on and praised by St. Augustine, has come down to us. The edition used is that given by Gallandius, *t.* viii.

[4] Quadraginta dies jejunii . . . ecclesiæ, quibus in ecclesia jejunat ecclesia.

mission granted to live with greater severity. From Pentecost, the suppers are changed into dinners; thereby complying at once with an ecclesiastical tradition, and not loading the stomach with two meals."—*T.* i. *Ep.* xxii. *ad Eustoch. n.* 35, *col.* 118.

"We fast, the whole world agreeing with us, one Lent, in accordance with the tradition of the Apostles; they (the Montanists) have three Lents in the year, as though three Saviours suffered."—*T.* i. *Ep.* xli. *ad Marcellam, n.* 3, *col.* 187.

St. J. Chrysostom, G. C.—"It is customary for each one to ask in Lent, how many weeks each has fasted; and you may hear some say that they have fasted two, others three, others the whole of the weeks. And what is the profit, if we have gone through the fast destitute of good works? Should another say that he has fasted the whole Lent,[1] do thou say, I had an enemy, but I have been reconciled, &c."—*T.* xii. *Hom.* xvi. *ad Pop. Antioch. n.* 6, *p.* 198.

"With greater zeal have I risen this day, being to share with you in this spiritual gladness, wishing to be the one to announce to you the arrival of holy Lent, that medicine I mean of our souls. For, as a loving father, our common master wishing to cleanse us from the sins which we have at any time committed, even by means of the holy fast has devised a cure for us."—*T.* iv. *Hom. i. in Gen. n.* 1, *pp.* 3-4. See also *Ib. Hom.* xxv. *in Genes. p.* 268; *et passim.*

Apostolical Constitutions, G. C.—"The fast of Lent is to be observed by you, as containing a memorial of our Lord's conversation and legislature."—*L.* v. *c.* xiii.

Apostolical Canons, G. C.—"If any bishop, or presbyter, or deacon, or reader, or singer, does not fast the holy quadragesimal fast of Easter, or the fourth day, or the Parasceve (Wednesday and Friday), unless he be hindered through bodily weakness, let him be deposed. But if he be a layman, let him be excommunicated."—*Can.* lxviii. *col.* 40, *t.* i. *Labbe.*

Council of Laodicea, G. C.—"The fast is not to be broken

[1] Πᾶσαν ἐνηστευσα τὴν τεσσαρακοστήν.

on the fifth day of the last week of Lent, and the whole Lent thus dishonored; but it is necessary to fast the whole Lent (forty days), eating dry foods."—*Can.* l. *col.* 1505, *t.* i. *Labbe.* See also *Can.* xlv.; xlix.; li. *Ibid.*

Council of Nicæa, G. C.—"But, of these synods, one shall be held before Lent (the quadragesima) that all contentiousness being removed, the pure gift may be offered up to God." —*Can.* v. *in fine*, *col.* 32, *Labbe*, *T.* ii.

CENTURY V.

St. Augustine, L. C.—"A forty days' fast has in fact authority, both in the old books, from the fast of Moses and of Elias, and in the Gospel, because for so many days did the Lord fast, manifesting that the Gospel is not opposed to the law and the prophets."—*T.* ii *Ep.* iv. (*L.* ii. *ad Inquisit. Januarii*), *n.* 27 (*al.* 15), *col.* 207.

"The accustomed time has arrived when I should admonish your charity, on paying greater attention to the soul, and on chastising the body. For these are the forty days most sacred throughout the whole earth, which, Easter approaching, the universal world, which God reconciles to Himself in Christ, unites in celebrating with laudable devotion."—*T.* v. *Serm.* ccix. *in Quadrages. n.* 1, *col.* 1345.

"Aërius taught that appointed fasts were not to be solemnly kept, but that each was to fast when he pleased, lest he might seem to be under the law."[1]—*T.* viii. *Lib. de Hæres.* liii. *col.* 55.

St. Maximus, L. C., gives four sermons on the fast of Lent, from *pp.* 14-17, *T.* vi. *Bib. Max. P P.*

St. Cyril of Alexandria, G. C.—At the beginning of *T.* iv. *Par.* ii., there are twenty-nine homilies on the "*Feast of Easter;*"—addresses, that is, delivered at the beginning of Lent. At the end of each discourse, the time of the beginning and close of Lent is specified; thus, in *Hom.* vi. *p.* 81,

[1] Nec statuta solemniter celebranda esse jejunia, sed cum quisque voluerit jejunandum, ne videatur esse sub lege.

"We shall cease from the fast on the eleventh day of the month of April, on the Saturday evening, according to the evangelical tradition;" or, as in *Hom.* vii. *p.* 92, "according to apostolical tradition;" and in *Hom.* ix. *p.* 125, "as the Gospel teaching declares;" and so, in great variety of phrases, similar to the above are Lent, and its close, spoken of. See *Hom.* x. *p.* 142; *Hom.* xx. *p.* 264.

St. Leo I., Pope, L. C.—"With just reason has the teaching of the Holy Spirit imbued the Christian people with this doctrine to prepare itself, by self-denial during forty days, for the festival of Easter." [1]—*T.* i. *Serm.* xli. (*De Quadragesima* iii.), *c.* 2, *p.* 154. St. Leo has twelve sermons on the fast of Lent.

"With great wholesomeness has it been ordained by a divine institution, that an exercise of forty days should be the remedy for restoring the purity of our minds; during which days both works may redeem, and holy fasts do away with the faults of other seasons." [2]—*T.* i. *Serm.* xlii. (*De Quadr.* iv.), *c.* i. *p.* 156.

St. Peter Chrysologus, L. C.—"Behold the fast of Lent, which, with accustomed devotion, the universal Church enters upon to-morrow.[3] Many fancy that, solely with a view to abstinence, has it been either transmitted to us, or observed for our sakes by the Lord, and that it does not contain a mystery of a deeper meaning, but that it has provided solely for chastening our bodies, cutting off our vices, moderating our minds. Yet is this number found, for ages past, to have been so sacred, so mystic, as to be, on all occasions, recorded as used for producing divine effects, &c."—*Serm.* cxlvi. *De Quadr. Jejun. p.* 231.[4]

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[1] Ut ad Paschale festum quadraginta dierum se continentia præparet.

[2] Magna divinæ institutionis salubritate provisum est, ut ad reparandam mentium puritatem quadraginta nobis dierum exercitatio mederetur, in quibus aliorum temporum culpas et pia opera redimerent, et jejunia casta decoquerent.

[3] Ecce quadragesimæ jejunium, quod devotione solemni die crastino suscipit universalis ecclesia.

[4] For curious particulars concerning the various ways and lengths of time of keeping the fast before Easter, see Socrates, *H. E. l.* v. *c.* xxii. *p.* 294.

EMBER DAYS, AND THE VIGILS OF FEASTS.

THE FATHERS.

CENTURY V.

St. Leo, L. C.—"The use of this observance (of abstinence) is especially constituted in the ecclesiastical fasts; which, by the teaching of the Holy Spirit, are so distributed throughout the whole circle of the year, as that the law of abstinence is allotted to each of its seasons. Since we observe the spring fast in Lent; that of summer in (the week of) Pentecost; that of autumn in the seventh month; and that of winter, in this, the tenth month."—*T.* i. *Serm.* xix. (*De Jejun. decimi mens.* viii.) *c.* ii. *p.* 59. So also the *Vigils* observed before the great festivals are also noticed by St. Leo. See the extracts given under "*Invocation of Saints*," from that pontiff.

ABSTINENCE ON CERTAIN DAYS.

As the fast of Lent, and of the other days just mentioned, consists in abstaining from flesh-meat, and in taking only one meal in each fasting-day; so have we other days, such as Friday in each week, and a few others, on which the above abstinence is alone commanded. This observance is very ancient; though, primitively fasting was joined to the abstinence. Several extracts have been given, under "Lent," bearing on this question. See, for example, *Tertullian, De Jejun. n.* 14; *Origen, T.* ii. *Hom.* xi. *in Levit. n.* 2; *St. Alexander of Alexandria, can.* xv.; *St. Athanasius, Serm. de Fide;* the *Apostolical Canons, can.* lxviii.; the *Council of Laodicea, can.* l.:

to which may be added, *St. Augustine, T.* ii. *Ep.* xxxvi. *Casulano, n.* 8, *p.* 105, and *n.* 30, *p.* 119, and the whole letter is replete with curious particulars on this subject, and with the motive for the observance of these particular days, viz., the commemoration of our Saviour's sufferings.

Whatever God has made is good; and *not that, which goeth into the mouth, defileth a man* (*Matt.* xx. 11); but by abstaining from what is most grateful to the appetite, we learn temperance and self-command; while not to obey the ordinances of God and of His Church, must cause defilement. So did Adam sin. From the practice of all nations in the day of distress, it may be said, that the universal voice of conscience tells man to fast, as a means of propitiating heaven; but if, in public or private fasting, good works and the spirit of sincere repentance accompany not the act, it is no better than the fast of the beasts of Nineveh: *They fed not, nor did they drink water. Jonas* iii. 7.

CEREMONIES.

In the administration of the sacraments, and in other parts of her religious offices, the Catholic Church uses many rites and ceremonies which have been derived from the most ancient times. This alone would be a sufficient motive for their retention were there no other; as from that circumstance arises an additional proof of the antiquity of her faith and discipline. But these ceremonies, as they had in their primitive introduction, so in their retention they have, besides, other advantages. They excite attention; they impress the mind with a certain awe; to the unlearned they convey instruction; and on all occasions, departing from the usages of common life, they give a peculiar dignity and character to whatever action

is connected with the service of the Almighty. Nor does this ceremonial part of our religion, sanctioned by what God Himself commanded in the old law, any more than the rich dresses of our ministers, the decorations of our churches, and the general pomp of the divine service, with the use of incense, lights, and music, affect that Christian simplicity, which the Gospel inculcates, the seat of which is in the heart, nor that *adoration of the Father in spirit and in truth*, which Christ demands from His followers.

For many of the practices in use in the Catholic Church, and which pass under the general name of ceremonies, I could adduce the authority, were it necessary, of early, if not of the primitive times. Of antiquity, the badge and glory of their Church, Catholics are sedulously retentive, even in things seemingly of little value, or not always agreeable to modern notions. On one point I will be more particular.

THE SIGN OF THE CROSS.

This sign is prescribed in our *rituals* to be frequently used, particularly in the administration of baptism and in the sacrifice of the altar; to signify, that all grace is derived from the Passion of Christ. The cross, furthermore, is marked on various parts of the dress of our ministers, and on the vessels appropriated to the divine service, to denote their destination. On the altar is raised a cross with the figure of our crucified Saviour placed upon it, to bring to our minds that it was He who died for the sins of the world, and that *there is no other name under heaven whereby we must be saved.* Finally, we often sign ourselves with the sign of the cross, pronouncing at the same time the words, *In the name of the Father, and of the Son, and of the Holy Ghost*, thereby attesting our belief in the

blessed Trinity, and in the incarnation and death of our Saviour.

SCRIPTURE.

1 *Cor.* i. 18.—"The word of the cross to them indeed that perish is foolishness; but to them that are saved, that is, to us, it is the power of God." 23-4.—"We preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—*Ibid.* ii. 2.—"For I judged not myself to know anything among you, but Jesus Christ, and Him crucified."

Gal. vi. 14.—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world."

Philipp. ii. 8-10.—"He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names; that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth."

THE FATHERS.

CENTURY II.

TERTULLIAN, L. C.—"In all our travels and movements, in all our coming in and going out, in putting on our clothes and shoes, at the bath, at the table, in lighting our lamps, in lying down, in sitting down, whatever employment occupies us, we mark (wear) our forehead with the sign (seal) of the cross.[1] For these and such like rules, if thou requirest a law in the Scriptures, thou shalt find none: tradition will be pleaded to thee as originating, custom as confirming, and faith as ob-

[1] Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad vestitum, et calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quæcunque nos conversatio exercet, frontem crucis signaculo terimus.

serving them."—*De Coron. Mil. n.* 3, 4. For context see "*Tradition.*"

CENTURY III.

ORIGEN, G. C.—"This (the letter Tau) bears a resemblance to the figure of the cross; and this prophecy (*Ezech.* ix. 4) is said to regard the sign made by Christians on the forehead, which all believers make whatsoever work they begin upon,[1] and especially at the beginning of prayers, or of holy reading."—*T.* iii. *Select. in Ezech. c.* ix. *p.* 424.[2]

ST. HIPPOLYTUS, G. C.—"When she had done as he had directed her, she signed her whole body with the mystic sign (mystery) of the cross,[3] and went forth from the place uncorrupted."—*De Virg. Corinthiaca, t.* ii. *Galland. p.* 514 (*Fabr. t.* i. *p.* 284).

ST. CYPRIAN, L. C.—The heading of chapter xxii. of the second *Book of Testimonies* is, "That in this sign of the cross is salvation to all who are marked on their foreheads."—*P.* 557.

"Ozias the king, when, bearing the censer, and contrary to God's law, with violence assuming to himself to sacrifice, despite the opposition of Azarias the priest, he refused to be obedient and to give way, was confounded by the wrath of God, was polluted by the spot of leprosy on his forehead, in that part of his body marked by his offended Lord, where they are signed who merit the Lord."[4]—*De Unitate, p.* 403.

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[1] Ὅπερ ποιοῦσιν οἱ πεπιστευκότες πάντες.

[2] In a sermon on the Epiphany, published amongst Origen's works, we have the following: "His cross is our victory; His gibbet our triumph. Let us with joy lift up this sign, let us carry the banners of victory on our shoulders; let us bear the immortal laver on our foreheads; when devils see it, they will tremble."

[3] Ὅλην ἑαυτὴν ὁφραγίσασα (sealed, defended) τῷ μυστηρίῳ τοῦ σταυροῦ.

[4] Ubi signantur qui Dominum promerentur.

The sign of the cross, probably that received in baptism, is alluded to in St. Cyprian's *Ep.* lvi. *Plebi Thib.*: "Be our eyes fortified that they behold not the detestable images; our forehead, that the seal of God be preserved entire (ut signum Dei incolume servetur)." In the Appendix to the Benedictine edition of St. Cyprian's works, there is a piece entitled the *Confessio S. Cypriani*, a work of great antiquity, since it seems cited as

Nilus, G. C.—"Certain Christians whilst seeking for the bodies of some who had been martyred, were terrified, and each of them impressed the sign of the cross upon their foreheads, when there appeared to them a brilliant cross which they seemed to see emit a flash of fire from the eastern side; and they immediately bent the knee to pray towards the place where the cross appeared to them."—*Martyr. S. Theodot. Ancyr. n.* 17, *Galland. t.* iv. *p.* 122.

"When he had said this, Theodotus made the sign of the cross over his whole body, and proceeded, without turning, to the stadium."—*Ib. n.* 21, *p.* 123.

CENTURY IV.

Lactantius, L. C.—"Christ stretched out His hands in death and measured the world; that even then He might show that, *from the rising of the sun even to the going down of the same*, a mighty people, assembled out of all tongues and tribes, would *come under His wings*, and receive on their foreheads that greatest and sublime sign. [He then says that of this sign the marking of their door-posts by the Jews, with the blood of the paschal lamb, was a type.] For Christ was a fair lamb without blemish, innocent, that is, and just and holy, who, sacrificed by those same Jews, is salvation to all who have marked the sign of blood, that is, who have marked on their foreheads the sign of the cross on which He shed His blood. . . . Let it suffice for the present to explain what is the potency of this sign. What a terror this sign is to devils He may know who sees how, when adjured through Christ, they flee from the bodies which they have obsessed. For as He, while living among men, put the devils to flight by a word, and restored to their former senses the troubled minds of those who had been driven to madness by their evil assaults, so now His followers expel those same foul

St. Cyprian's by St. Gregory of Nazianzum. We there meet with a curious account of a virgin called Justina, who "made the sign of the cross and thus repelled the assaults of demons . . . and with the cross of Christ cured diseases, and calmed the tumult of the people."—*P.* ccxci.

spirits from men by the name of their master, and by the sign of His passion. Of this the proof is not difficult. For when they are sacrificing to their gods, if there stand by one who has his forehead signed, they cannot proceed with their sacrifices,

Nec responsa potest consultus reddere vates.[1]

And this has often been the chief cause why wicked kings have persecuted righteousness. For certain of ours, who were in attendance on their masters as they were sacrificing, by making the sign upon their foreheads,[2] put to flight their gods, so that they could not describe what was to happen, in the bowels of the victims. . . . And as demons cannot come nigh unto those on whom they see the heavenly mark, nor hurt those whom the immortal sign fences round as an impregnable wall, they assail them by means of men, and persecute them by the hands of others."—*Divin. Inst. c.* 4, *Oxon. n.* 26-7, *pp.* 395-97, *Galland. p.* 305. For an actual example of the above, see *De Mortibus Persecutor. c.* x.

Eusebius, G. C.—Narrates of Constantine that he was accustomed "to sign his countenance with the saving sign, and to glory in the victorious trophy."—*De Vita Constant. l.* iii. *c.* 2.

St. Anthony, G. C.—"Neither ought we to fear these appearances (of evil spirits). For they are nothing, but quickly vanish, especially if one defend himself by faith and the sign of the cross."—*Oratio ad Monachos, n.* 8, *p.* 638, *t.* iv. *Galland.* See also *Ibid. n.* 20, *p.* 645. This passage is quoted by St. Athanasius in his *Life of St. Anthony, sec.* 23, *p.* 649, *Ed. Ben. t.* i. *par.* 2, *Patav.* 1777. See also for similar mention of the use of the sign of the cross, in *St. Anthony's Life, by St. Athanasius, n.* 13, *p.* 642; *n.* 35, *p.* 656; *n.* 53, *p.* 667; *n.* 80, *p.* 683.

St. Athanasius, G. C.—"By the sign of the cross all magic ceases; all incantations are powerless; every idol is abandoned and deserted; all irrational voluptuousness is quelled, and each

[1] "Nor the consulted prophet answers give."

[2] Imposito frontibus signo.

one looks up from earth to heaven."—*De Incarn. Verbi*, *t.* i. *n.* 31, *p.* 59. See also *Ibid. n.* 48, *p.* 71;[1] and *n.* 55, *p.* 76.

St. Cyril of Jerusalem, G. C.—"Let us not, therefore, be ashamed of the cross of Christ, but even though another hide it, do thou openly seal it on thy brow,[2] that the devils beholding that royal sign may flee far away trembling. But make thou this sign when thou eatest and drinkest, sittest or liest down, risest up, speakest, walkest; in a word, on every occasion, for He who was here crucified is above in the heavens."—*Catech.* iv. *n.* 14, *p.* 58.

"Many have been crucified throughout the world; but none of these do the devils dread, but Christ having been crucified for us, when they see but the sign of the cross, the devils shudder."—*Catech.* xii. *n.* 22, *p.* 194.

"Let none be weary: take up arms against the adversaries in the cause of the cross itself: set up the faith of the cross as a trophy against the gainsayers. For when thou art about to dispute with unbelievers concerning the cross of Christ, first make with thy right hand the sign of the cross of Christ, and the gainsayer will be dumb. Be not ashamed to confess the cross."—*Catech.* xiii. *n.* 22, *p.* 194.

"Let us not then be ashamed to confess the crucified. Let the cross become our seal, made with boldness by our fingers upon the forehead, on every thing:[3] on the bread we eat, and the cups we drink; in our comings in and goings out; before sleep, when we lie down and when we awake; when we are

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[1] The following, which also furnishes us with St. Athanasius' view of the duration of miracles, is the passage referred to: "The above declarations of ours are not mere words, but experience itself bears testimony to their truth. Let him come who wishes for experimental evidence of what has been asserted; and in the midst of the phantasms of demons, and the tricks of soothsayers, and the wonders of magic, use the sign of the cross which they are wont to scoff at, with the name of Christ only, and he will see how by it demons are put to flight, the oracles are struck dumb, magic and incantations are powerless."

[2] *Σὺ φανερῶς ἐπὶ μετώπῳ σφραγίζου.*

[3] *Τὸ τρόπαιον τοῦ σταυροῦ κατὰ τοῦ μετώπου τῇ χειρὶ ποιησάμενος εἰς πάντας.*

walking and when we are still. Great is that preservative;[1] it is gratuitous, for the poor's sake; without toil for the sake of the weak; since also its grace is from God; it is the sign of the faithful and the dread of devils. *For He has triumphed over them in it, having exposed them confidently in open show* (*Coloss.* ii. 15). For when they see the cross they are reminded of the crucified: they are afraid of Him who has bruised the heads of the dragon. Do not despise the seal, because it is a free gift, but for this the rather honor the benefactor."—*Catech.* vi. *n.* 36, *p.* 200.

St. Ephræm Syrus, G. C.—On *Ezechiel* ix. 4. "*And mark a sign upon the foreheads of the men that sigh*, he says, for the circumcision of the flesh sufficed not unto salvation, and therefore has it been set aside, and the sign of the cross is substituted in its place."—*T.* ii. *Syr. Comm. in Ezech. p.* 174.

"And having ended his prayer, as he withdrew, he thrice made the sign of the cross over the village."—*T.* ii. *Gr. in Vit. S. Abra. p.* 7.

"He signed himself with the cross, and thus addressed the evil spirit."—*Ibid. p.* 9.

"Let us crown our door-posts with the honored and life-giving cross, saying with the Apostle, *God forbid that I should glory, save in the cross of our Lord Jesus Christ* (*Gal.* vi. 14). Let us sign that same life-giving cross upon our door-posts, and on our foreheads, and on our breasts, and on our lips, and on every limb; and let us arm ourselves with this invincible weapon of Christians; the conqueror over death; the hope of the faithful; the light of the earth's boundaries; that opens paradise; that destroys heresies; faith's support; the mighty safeguard, and salutary boast of the orthodox. This, O Christians, let us not cease, day and night, each hour and moment, to bear about us; without it do nothing; but in going to bed, and rising up, and working, and eating, and drinking, and journeying, and voyaging, and crossing rivers, adorn all your members with the life-giving cross, *and there shall no evil*

[1] Μέγα τὸ φυλακτήριον.

come to thee, nor shall the scourge come near thy dwelling (*Ps.* xc. 10). The adverse powers, on beholding this sign, depart trembling. This too has sanctified the world; this has dispelled darkness, and brought back light; this has destroyed error; this from the sun's rising to its setting, and from north to south, has gathered together the nations, and linked them in love into one Church, one faith, and one baptism. This is the impregnable wall of the orthodox. What mouth, or what tongue, shall worthily sing the praises of the invincible weapon of Christ the king? . . . And this and more than this (might be) said concerning the honored cross."[1] *T.* iii. *Gr. in Secund. Adv. Dom. pp.* 211-12. This passage is repeated in *T.* iii. *Gr. p.* 372; and *Ibid. in Sanct. Parasc. p.* 471. See also a passage to the same effect in *T.* iii. *Gr. Panopl. p.* 221, *D. E.*

St. Gregory of Nyssa, G. C.—In the dying address of St. Macrina we find the following: "Thou, O God, hast given unto those that fear Thee a sign, the form of Thy holy cross, for the destruction of the adversary, and for the safeguard of our life[2] . . . And at the same time that she was speaking these words she formed (laid) upon her eyes and mouth, and heart the sign (or seal)."[3]—*T.* ii. *De Vita S. Macrinæ, pp.* 194-5.

"Having entered the temple with his attendants, he (*St. Greg. Thaum.*) at once filled with dread the evil spirits, by invoking the name of Christ; and with the sign of the cross he purified the air defiled with vapors."—*T.* iii. *De Vita S. Greg. Thaum. p.* 548. A similar practice, followed by miracles, is related twice in the same *p.* 573, in this same life of *S. Greg. Thaum.*

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[1] The whole of the above, with additions of the like nature, is found again in *T.* ii. *Gr. pp.* 248-50. Amongst the additions is the following: "The cross rules, and all nations and peoples adore it" (ὁ σταυρὸς πολιτεύεται, ὃν προσκυνοῦσι πάντα τὰ ἔθνη καὶ λαοί).

[2] Ἔδωκας . . . σημείωσιν τὸν τύπον τοῦ ἁγίου σοῦ σταυροῦ εἰς καθαίρεσιν τοῦ ἀντικειμένου, καὶ εἰς ἀσφάλειαν τῆς ἡμετέρας ζωῆς.

[3] Ἐπετίθει τὴν σφραγῖδα τοῖς ὀφθαλμοῖς.

"Let the sheep hasten unto the seal (character) and that sign of the cross which is a remedy against evils."[1]—*T.* iii. *App. De Baptismo*, *p.* 216. The seal, or character imprinted in baptism, is again mentioned in the same treatise, *p.* 220, *A.*

St. Gregory of Nazianzum, G. C.—"But when, as this man (Julian) proceeded in his career, fears began to assail him, he flies unto the cross, and to his old remedy,[2] and with this he signs himself against his terrors, and Him whom he had persecuted he makes his helper. And what follows is more fearful. The sign of the cross prevailed; the demons are vanquished; his fears cease; and then? He again breathes forth evil; he recovers his audacity; he dares again; and again the same fears, and again the sign of the cross, and the quiescent demons."—*Contr. Julian. Orat.* iii. *T.* i. *p.* 71. See also another instance in the same oration, *p.* 85, *C.*

For the custom of blessing bread with the sign of the cross, see *T.* i. *Orat.* xix. *p.* 306

"Avaunt, demon, lest I smite thee with the cross; the cross before which all things tremble. I bear the cross upon my limbs; the cross accompanies me on my journeyings; the cross is my heart; the cross is my glory."—*T.* ii. *Carm.* xxi. *p.* 94. See also *Carm.* lxi. *p.* 142.

Apostolical Constitutions, G. C.—See the extract, from *L.* viii. *c.* xii., given under "*Sacrifice.*"

St. Basil, G. C.—"Gordius having thus spoken and signed himself with the sign of the cross, advanced to receive the stroke."—*Hom. in Gord. Mart. T.* ii. *P.* i. *n.* 8, *p.* 208. See also the extract, given under *Tradition*, from *T.* iii. *P.* i. *De Sp. Sanct. c.* xxvii. § 65.

St. Macarius of Egypt, G. C.—"After the sign of the cross,[3] grace immediately thus operates, and composes all the members and the heart, so that the soul from its abounding

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[1] Πρὸς τὴν σφραγῖδα καὶ τὸ σημεῖον τοῦ σταυροῦ τὸ τῶν κακῶν ἀλεξητήριον.

[2] Ἐπὶ τὸ σταυρὸν καταφεύγει καὶ τὸ παλαιὸν φάρμακον.

[3] Μετὰ τὸ σημεῖον τοῦ σταυροῦ.

gladness seems as a youth that knows not evil."—*Hom.* ix. *p.* 48, *in Ed. Op. S. Greg. Thaum. Paris*, 1622.

B. Jerome, G. C.—"To enter into a Church, that is not the mark of a true Christian, seeing that many unworthy persons enter with us, nor the making the sign of the cross."[1]—*Galland. T.* vii. *Comment. util. p.* 529. For context, see "*Eucharist.*"

St. Epiphanius, G. C.—He says of a woman exposed to sin, that "She signed herself in the name of Christ; for she was a Christian." [He then mentions recourse being had to magic to seduce her, and observes:] "This was the third circumstance that taught him that the power of magic availed not against the name of Christ, and the sign (seal) of the cross."—*T.* i. *Adv. Hæres.* (30), *pp.* 131-32. At *p.* 134 there is a case of madness described as being cured by the sign of the cross. See also a similar example at *p.* 137.

St. Ambrose, L. C.—"But now there is no need of the slight pain of circumcision for a Christian people, which bearing about the death of the Lord, inscribes at every instant, upon its own forehead, the contempt of death,[2] as knowing that it cannot have salvation without the cross of the Lord."—*T.* iii. *Ep.* lxxi. *Constantio*, *n.* 12, *pp.* 1073-74.

"The catechumen believes also in the cross of our Lord Jesus, with which (cross) also he is signed."—*T.* ii. *de Myster. c.* iv. *n.* 20, *p.* 331. See also *Ibid. De Fide Resurr. L.* ii. *n.* 46, *p.* 1146.

St. Jerome, L. C.—"Let the banner of the cross be planted on thy forehead."[3]—*T.* i. *Ep.* xiv. *ad Heliod. n.* 6, *col.* 32.

"At every action, at every step, let thy hand depict the cross of the Lord."[4]—*Ib. Ep.* xxii. *ad Eustoch. n.* 37, *col.* 119. See also *Ib. Ep.* cvii. *n.* 2, *col.* 673; *T.* ii. *Vita S. Hilarion*, *n.* 6, *col.* 16, *et alib.*

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[1] *Τὸ ποιεῖν τὸ σημεῖον τοῦ σταυροῦ.*

[2] Per momenta singula fronti propriæ mortis contemptum inscribit.

[3] Crucis antenna figatur in frontibus.

[4] Manus pingat Domini crucem.

"Keep the door of your heart shut, and frequently defend your forehead with the sign (seal) of the cross, lest the exterminator of Egypt find some (unguarded) spot in you."[1]—*T.* i. *Ep.* cxxx. *n.* 9, *col.* 980.

St. J. Chrysostom, G. C.—"And how wilt thou enter into the (Jewish) synagogue? For if thou shalt sign thy forehead, instantly will the wicked power that dwells in that synagogue flee away; but if thou sign not thyself, thou wilt at once, at the very doors, have flung away thy weapons; and then the devil, taking thee naked and weaponless, will load thee with ten thousand evils."—*T.* i. *Or.* viii. *Adv. Jud. n.* 8, *p.* 841.

"Reflect why the whole world hastens to look upon a sepulchre that now contains no body: what power draws men from the very extremities of the earth, to gaze on where He was born, where buried, where crucified. Contemplate the cross itself, what a sign of power it is. For that cross was previously an accursed thing, a shameful death; yea a death of all others the most disgraceful. But lo! now it has become more honored than life; more resplendent than diadems; and we all bear it about on our foreheads,[2] not merely not ashamed of it, but even glorying in it. Not private individuals only, but even they that wear the diadem, bear it on their foreheads in preference to that diadem: and justly. For better is that than countless diadems. For the diadem adorns indeed the brow, but the cross protects the mind. This is that which repels demons; this the diadem that removes the soul's diseases; this an invincible weapon; this an impregnable wall; this an unconquerable safeguard; this not only repels the irruptions of barbarians and the incursions of hostile troops, but the phalanxes of pitiless demons."—*T.* v. *Expos. in Ps.* cix. *n.* 6. *p.* 310.

"Wherefore let no one be ashamed of the venerable symbols of our salvation, and of the chiefest of good things,

[1] Crebro signaculo crucis munias frontem tuam, ne exterminator Egypti in te locum reperiat.

[2] *Πάντες ἐπὶ μετώπου αὐτὸν περιφέρομεν.*

whereby also we live, and whereby we are; but as a crown, so let us bear about the cross of Christ. For indeed by it all things are perfected amongst us: whether one is to be regenerated, the cross is there; or to be nourished with that mystic food; or to be ordained; or to do anything else soever, everywhere this our symbol of victory is present. For this cause, both on house, and walls, and doors, and on the forehead and on the mind, do we inscribe it with much care.[1] For of the salvation wrought for us; and of the common freedom; and of the goodness of our Lord; this is the sign. For, *as a sheep was He led to the slaughter.* Whensoever, therefore, thou signest thyself, reflect on the whole purport of the cross, and quench anger and all the other passions. When thou signest thyself, fill thy forehead with great confidence; make thy soul free. . . . For not merely are we to engrave it with the finger; but before this, with the will with much faith. If thou shalt thus fashion it on thy face, none of the unclean demons will be able to come near thee, seeing the blade from which he received his wound, seeing the sword from which he had his mortal wound. . . . This is the sign which for our forefathers and for us has opened closed doors; this has quenched poisonous drugs; this has taken away the power of hemlock; this has healed the bites of venomous beasts."—*T.* vii. *Hom.* liv. *in S. Matt. n.* 4, *pp.* 620–1.

"If thou perceive thy heart burning within thee, seal thy breast, placing on it the cross."—*Ib. Hom.* lxxxvii. *n.* 2, *p.* 927. See also the extract given from *t.* x. *Hom.* xii. *in* 1 *Ep. ad Cor.* under "*Images.*"

[1] *Καὶ ἐπὶ οἰκίας, καὶ ἐπὶ τῶν τοίχων, καὶ ἐπὶ τῶν θυρίδων, καὶ ἐπὶ τοῦ μετώπου, καὶ ἐπὶ τῆς διανοίας, μετὰ πολλῆς ἐπιγράφομεν αὐτὸν τῆς σπουδῆς.* So again: "Learn how great is the power of the cross: how many good things it has done, how many it still does; how it is a security of life. Through it all things are done. Baptism is through the cross, for the seal must be received; ordination (*χειροτονία*) is through the cross: whether we be in the way or at home, wherever we are, a great good is the cross, a saving armor, a shield which cannot be beaten down, the devil's adversary."—*T.* xi. *Hom.* xiii. *in Ep. ad Philipp. n.* 1, *p.* 342. See also *Ibid. Hom.* viii. *in Ep. ad Coloss. n.* 5, *p.* 447; *Ibid. Hom.* vi. *in Ep.* 2 *ad Tim. n.* 4, *p.* 752.

St. Gaudentius of Brescia, L. C.—"Let the word of God and the sign of Christ be in the Christian's heart, in his mouth, on his forehead, at his food, at the bath, in his chambers, at his coming in and going out, in joy, in sorrow,[1] that agreeably to the doctrine of St. Paul, *Whether we eat or drink*, &c." —*Serm.* viii. *De Lect. Evang. t.* v. *Bib. Maxim. SS. PP. p.* 954.

Andrew of Cæsarea, G. C.—Commenting on *Ap.* vii. 3: "At the coming of antichrist, the sign of the vivifying cross will distinguish the faithful from the faithless. For the former shall, without fear and without shame, bear the sign of the cross of Christ in the sight of the impious."—*Comm. in Apoc. c.* xix. *Ib. p.* 601.

Severus, Rhetor, L. C.[2]—"A sign, which, they say, is that of the cross of Christ; this sign, placed on their foreheads, was the certain safety of all the flocks."[3]—*Carm. Bucol. De Virtu. Signi Crucis, p.* 208, *Galland. t.* viii.

B. Jerome, G. C.—"To enter into the church, that is not the mark of a true Christian, seeing that many unworthy persons enter with us; nor the making the sign of the cross." —*Comm. Util. p.* 529, *t.* viii. *Galland.* For the context, see "*Eucharist.*"

CENTURY V.

St. Augustine, L. C.—"What is the sign (or seal) of Christ, but the cross of Christ? Which sign, unless it be applied, whether to the foreheads of believers, or to the water itself whereby they are regenerated, or to the oil wherewith they are anointed with chrism, or to the sacrifice by which they are fed, none of these things is rightly performed.[4] How then can it be, that by that which the wicked do no good thing is signi-

[1] Sit signum Christi in corde, in ore, in fronte, inter cibos, in lavacris, in cubilibus, in ingressu et in egressu, in lætitia, in mœrore.

[2] An orator, and Christian poet. We have nothing of his but a *Carmen Bucolicum*, given by Galland. *t.* viii.

[3] Hoc signum mediis frontibus additum
Cunctarum pecudum certa salus fuit.

[4] Nihil eorum rite perficitur.

fied, when by the cross of Christ, which the wicked made, every good thing is signified to us in the celebration of His sacraments?"—*T.* iii. *Tract.* cxviii. *in Joan. n.* 5, *col.* 2439.

"Not without cause did Christ wish His sign to be impressed upon our foreheads, on the seat as it were of shame, lest the Christian might blush at the indignities offered to Christ."—*T.* iv. *in Ps.* xxx. *Serm.* iii. *n.* 7, *col.* 237.

"Whatsoever thou mayest suffer, thou wilt not approach those insults, those scourgings, that disgraceful robe, that thorny crown; thou wilt not, in fine, come to that cross, because now it has been removed as a punishment by the human race. For whereas, under those of old, criminals were crucified, now no one is crucified. It was honored and ceased. It ceased as a punishment, it remains as a glory. From the places of punishments it has passed to the foreheads of emperors."—*T.* iv. *in Ps.* xxxvi. *Serm.* 2, *col.* 380–1.

Sulpicius Severus, L. C.—"He (St. Martin of Tours) having lifted on high the sign of the cross upon those who were opposite to him,[1] and commanded the crowd not to stir, but to lay down their burdens; then might be seen those miserable men in a wonderful manner grow rigid as stones."—*Galland. t.* viii. *De Vita B. Martini, n.* 12, *p.* 395. See also *Ib. n.* 13.

"Against the (visible assaults of the) devil he always protected himself by the sign of the cross and the help of prayer."—*Ib. n.* 22, *p.* 397.

"Worshipper of God, remember that thou hast, under the hallowed dew of the font and of the laver, been signed with chrism. Let, when sleep summons thee to thy chaste couch, the sign of the cross be imprinted on thy forehead, and on thy heart.[2] The cross drives far away all crime; darkness flees before it; the mind consecrated by that sign cannot fluctuate."—*Lib. Hymn. per horas, Hymn.* 6, *Ante Somnum, v.* 125-136, *p.* 530.

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[1] Elevato in adversos signo crucis.

[2] Frontem, locumque cordis,
Crucis figura signet.

Philo of Carpasium, G. C.—"*A garden enclosed, a fountain sealed up* (*Cant.* iv. 12), by the seal of Christ, which is (used) in the laver of regeneration."—*Enar. in Cant. Cantic. p.* 748, *t.* ix. *Galland.*

St. Maximus, L. C.—"When we rise in the morning we ought to give thanks to God, and to do every action throughout the day in the sign of the Saviour. While thou wast yet a Gentile, was it not thy custom to seek for signs, and to ascertain with great care what signs were favorable to certain things? Now I would not have thee be mistaken in their number; know then that, in the one sign of Christ there lies undoubted success in every thing. He who, in this sign, begins to sow, will reap as fruit life everlasting; he who in this sign begins his journey, will reach heaven; in this name, therefore, are all our actions to be regulated."—*Hom.* ii. *De Non Timendis Hostibus, p.* 44, *t.* vi. *Bib. Max. SS. PP.*

Paulus Orosius, L. C.—"Theodosius knowing himself without friends, but that he was surrounded by enemies, with his body prostrate on the earth, but his mind fixed on heaven, prayed alone to Christ alone, who is able to do all things. Having spent a sleepless night in uninterrupted prayer . . . he confidently, though alone, seized his weapons, conscious that he was not only to be protected by the sign of the cross, but thereby even to be victorious; fortifying himself with that sign, he gave the signal for battle."[1]—*Histor. l.* vii. *c.* 55, *p.* 444, *t.* vi. *Bib. Max. SS. PP.*

St. Cyril of Alexandria, G. C.—Explaining *Is.* xix. 19-20: "He, in this place, calls the sign of the holy cross, with which it is the custom of believers to be fenced round, a *pillar*. For this we have ever used; overthrowing every assault of the devil, and repelling the attacks of evil spirits. For an impregnable wall is the cross unto us, and our glorying in it is truly salutary. *God forbid that I should glory, save in the cross of Christ.*"—*T.* ii. *Comm. in Isa. lib.* ii. *p.* 294.

[1] Sciens se esse non solum signo crucis tuendum, sed et victoriam adepturum, signo crucis se muniens signum prælio dedit.

THEODORET, G. C.—Having narrated a miracle performed by St. James of Nisibis, he says: "Such was the miracle performed by this new Moses, effected not by a stroke with a rod, but a power manifested by the sign of the cross."—*T.* iii. *Hist. Relig. c.* i. *p.* 1111. For other miracles ascribed to the same cause, see *Ibid. c.* ii. *p.* 1125; *c.* iii. *p.* 1140; *c.* viii. *p.* 1183, *et passim.*

The well-known account of Julian, after his apostasy, using inadvertently the sign of the cross, when under terror from evil spirits, is found also in Theodoret, *Hist. Eccles. l.* iii. *c.* iii. *p.* 124, *Cantab.* See also in that same history the account of a miracle ascribed to water blessed by the sign of the cross (*l.* v. *c.* xxi. *p.* 222). "All Christians honor the sign of the cross."—*T.* iv. *Or.* vi. *De Prov.*

ST. LEO I, POPE, L. C.—"The sign of the cross makes all who have been regenerated in Christ kings, but the unction of the Holy Spirit consecrates priests."—*T.* i. *Serm.* iv. *in Natal. Ordin. c.* i. *p.* 15. See also *t.* i. *Serm.* lxxii. (*De Resurr. Dom.* ii.) *c.* iv. *p.* 287.

"They who are ashamed to proclaim with the lips what they have received to be borne on their foreheads, will show that they have derived no virtue from the sign of the cross."—*Ep.* cxxiv. *ad Monachos Palæstinos, c.* viii. *p.* 1243.

CASSIAN, L. C.—He narrates a miracle performed by a monk, "by giving a cup of water which he had signed with the sign of the cross."—*Collat.* xv. *Abbat. Nestor. c.* iv. *p.* 191, *t.* vii. *Bib. Max.*

ARNOBIUS JUNIOR, L. C.—"*Show me a token for good*, &c. (*Ps.* lxxxv.) For He, having risen from the dead, and ascended into heaven, we His Apostles and disciples will, together with all believers, have the sign of His cross *for good;* that our enemies, whether visible or invisible, may see the sign upon our foreheads, and *be confounded.* For in that same sign *thou aidest*, and in it thou comfortest."—*Comm in Ps.* lxxxv. *p.* 284, *t.* viii. *Bib. Max.*

Applying *Ps.* cxliv. 1 *et seqq.* he says: "He has therefo

taught our fingers *to fight*, that when we feel the encounter of foes, whether visible or invisible, we may with our fingers arm our foreheads with the victorious cross."—*In Ps.* cxliv. *Ib. p.* 324.

St. Nilus, G. C.—"It is useful to pray, for the most part, signed with the cross; for thus are we blessed by God; and thus again do we bless others. Yea, for the divine Moses, when consecrating the tabernacle, and anointing his own brother as a priest, having stretched forth his hands towards heaven in the form of a cross, blessed him."—*L.* i. *Ep.* lxxxvii. *pp.* 38, 39.

"If thou continually seal, with the sign of the cross of the Lord, both thy forehead and heart, the demons will flee away from thee, for they tremble exceedingly at that blessed seal."—*L.* ii. *Ep.* ccciv. *p.* 270.

"If thou wouldst destroy the evil remembrances which have been left in the ruling part (of the mind), and the multiform snares of the enemy, arm thyself readily by the memory of our Saviour, and by the fervent invocation of the venerable name, both by day and night, frequently sealing both thy brow and breast with the sign of the cross of the Lord. For when the name of the Lord is uttered, and the seal of the Lord's cross is placed upon the brow, and heart, and other members, the power of the enemy is undoubtedly destroyed, and the wicked demons fly trembling away from us."—*L.* iii. *Ep.* cclxxxviii. *pp.* 434-5. See also *Ib. Ep.* cclxxxvii. *p.* 439.

HOLY OR BLESSED WATER.

From the history of the earliest ages of the Church we learn that it was the practice to bless all inanimate things destined for the use of man, and particularly such as were used in the service of religion. Thus, a blessing was pronounced

over the water and oil used in the administration of the sacraments. Besides this, water, mixed with salt that had been blessed, was placed at the porch of churches, with which the faithful washed their hands and signed their foreheads as they entered; and with the same water they, and other things, were often sprinkled by the minister.[1] Of this ancient custom much still remains in the Catholic Church, influenced as she is by the religious motives which, in this and other concerns, actuated the founders of her discipline; and laudably tenacious, as I have before observed, as she ever must be of antiquity. *Salt*, mingled with the water, is deemed the emblem of prudence and incorruption; and the *water* denotes purity and innocence of heart; while he that enters the place of worship, and applies it, with the sign of the cross, to his forehead, is admonished, by the action, with what cleanliness of heart and hand he should appear in the presence of his Maker.

THE USE OF THE LATIN TONGUE IN THE SERVICE OF THE CHURCH.

That the Apostles, and the first founders of the Christian faith, preached the Gospel and celebrated the holy mysteries in the language of the several peoples whom they converted, seems to be a point generally admitted. The languages at that time most dominant were the Greek, Latin, and Syriac, in which, consequently, the Liturgies, or the forms of public prayer, would be principally compiled; while the Armenians, Copts or Egyptians, Ethiopians, and other less distinguished people, enjoyed also their particular Liturgies. But when, in process of time, from various causes, changes took place, and new tongues were spoken, the old, as under the Jewish dis-

[1] See *Apostol. Constitut. l.* viii. *c.* xxix.

pensation, still retained the place of honor; and the Church, ever tenacious of antiquity, judged it proper not to depart from the forms which she had received. The deposit of her faith was intimately interwoven with the primitive expressions of her Liturgies. Thus, when Greek ceased to be spoken in the many nations that formerly constituted what was called the Greek Church, and that language, then, even as now, was not understood, the language of the Liturgy remained; as was and is the case among the Syrians, Copts, Armenians, and Ethiopians. The service is everywhere celebrated in a tongue no longer intelligible to the people. On what grounds, then, is it required that the Western Church, of which we are a part, should have followed another rule; particularly as, in this Church, in all the countries within its pale, the Latin language, in the early ages, was everywhere sufficiently understood, if not spoken? And when the northern nations were reclaimed to the Christian faith, the established rule was not altered, for this additional reason, that the use of the same tongue in the service might help to unite them more closely to the old Church, and tend in some degree, by this approximation, to soften and civilize their manners.

The general accord among all nations, professing the Catholic faith, not to admit any change in the language of their liturgies,—though, in many other respects, they were much divided—is a curious and important fact. And it must have rested on some general motives equally obvious to all. They saw,—what the experience of every day confirmed,—that modern languages were liable to change; while those that had ceased to be spoken,—from this very circumstance, and because, from the valuable works written in them, they were cultivated by the learned,—were become permanently stable. They saw, that the majesty and decorum of religious worship would be best maintained, when no vulgar phraseology debased its expression; that the use of the language which a Chrysostom spoke at Constantinople, and a Jerome at Rome, would unite in a suitable recollection, modern with ancient times;

and that the mere fact of the identity of language would be a proof of the antiquity of the Catholic faith. They saw, that as this faith was everywhere one, so should there be, as far as might be, one common language, whereby the members professing it might communicate with one another, and with their ecclesiastical superiors, whether in council, or in any other form of intercourse. And they saw, though some inconvenience would arise to the people, from their inability to comprehend the words of the Liturgy, that this inconvenience would be greatly alleviated, if not almost entirely removed, should all instruction, in sermons and catechism, be delivered to them in their own tongue; all parts of the service be constantly expounded, and not a shade of darkness be permitted to remain. If, with all this caution, ignorance should still be found,—as it may be found in many,—every ingenuous mind would ascribe it to the usual causes of ignorance, and not to any want of knowledge, on their part, of the Greek or Latin tongues.

It is, certainly, gratifying, and highly profitable, from this uniformity of language, when a Catholic travels into distant countries, that he should everywhere find a service celebrated, to the language and ceremonies of which his ears and eyes have been always habituated. He can join in it; and though removed, perhaps, a thousand miles from home, the moment he enters a church, in the principal offices of religion he ceases to be a stranger. The Western Church has been particularly attentive, that her people might not suffer from this concealment of her mysteries; and the Council of Trent thus ordains: "Though the sacrifice of the Mass contains great instruction for the faithful, the Fathers nevertheless did not judge it expedient, that it should everywhere be celebrated in the vulgar tongue. Wherefore, the ancient rite of each Church, and that approved of by the holy Roman Church, the mother and mistress of all churches, being in every place retained; that the sheep of Christ may not hunger, nor the little ones ask for bread, and there be no one to break it to them, the holy synod enjoins on pastors and on all those who have the care of souls,

that they frequently, at the celebration of the Mass, explain, either by themselves or by others, some part of those things which are read in the Mass, and that they expound, amongst the other things, some mystery of this sacrifice, especially on Sundays and feasts."—*Sess.* xxii. *c.* viii. In addition to these, and the other instructions, which have been mentioned, the whole church service is translated into the language of each country; and is, together with a variety of prayers for all occasions and all states of life, placed in the hands of the people.

Thus is our Western Church, one in faith and one in language, united, in the same bond of communion, with all the faithful of modern and of ancient times.

APPENDIX.

THE IMMACULATE CONCEPTION.

"It is a dogma of faith that the Most Blessed Virgin Mary, in the first instant of her Conception, by a singular privilege and grace of God, in virtue of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin."—*Bull "Ineffabilis," Dec.* 8, 1854.

THE VOICE OF THE FATHERS.[1]

As no controversy had ever arisen with reference to the Immaculate Conception of the Mother of God before the age of St. Bernard, we cannot expect to find a scientific statement on the subject in the Fathers. Yet on careful investigation the whole mind of the Oriental Church is found to have been imbued with it from the earliest times. And when, in the Western Church, the great controversy with the Pelagians led to a thorough sifting of the subject of original sin, it drew from St. Augustine, the great Doctor of grace, those remarkable declarations which exempt the Blessed Virgin from all sin. In examining the testimonies of the Fathers, it becomes undeniable that whilst many of them speak in the sense of the Immaculate Conception, not a single one of their number has positively said that Mary had ever contracted original sin. Whilst at the same time the ambiguous language which has been so carefully collected and cited by the opponents of

[1] From *The Immaculate Conception*, by Bishop Ullathorne. Those who would see the tradition drawn out in all its copiousness, must take in hand the extensive work of Passaglia. It is entitled, *De Immaculato Deiparæ Semper Virginis Conceptu Commentarius*, and comprises three volumes in folio. In this chapter I am much indebted to the beautiful treatise of Abbot Gueranger.

the mystery, from a certain number of them, resolves itself into perfect accordance with the doctrine of her exemption from sin, the moment that doctrine is rightly apprehended and distinguished from what does not come under its definition.

The first testimony is that which the Apostle St. Andrew gives in his profession of faith before the Proconsul Egeus, as recorded in the celebrated letter of the priests of Patras, which relates his martyrdom. "The first man brought in death through the tree of prevarication, hence it was necessary, that as death had been brought in, it should, through the tree of the Passion, be driven out. And because the first man was created of immaculate earth, it was necessary that the perfect man should be born of an *immaculate Virgin*, through whose means the Son of God, who had before created man, might repair that eternal life which had been lost through Adam." [1]

The celebrated comparison between the immaculate earth and the immaculate Virgin became, as we have seen, a common expression with the Fathers.

St. Dionysius, Patriarch of Alexandria, and one of the most famous doctors of the third century, thus speaks of the relations between the Mother of God and her divine Son: "There are many mothers; but one, and *one only Virgin daughter of life*, who brought forth the *living Word*, who exists of Himself, uncreated and Creator." [2]

Again, of that divine power which formed Mary for her destination, the same saint says: "Christ dwelt not in a servant, but *in His holy tabernacle, not made with hands*, Mary, the Mother of God. In her, our King, the King of glory, was made High Priest, and abideth for ever." [3] Further on

[1] The authenticity of this letter is asserted by Lumper, Gallandi, Morcelli, &c. And the Protestant Woog, who first published the Greek, has vindicated it against its assailants. Gallandi observes that it was used very early in the Offices of the Church.

[2] Epist. Advers. Paulum Samosat.

[3] Ibid. Respons. ad quæst. 7.

the same holy Bishop says: "Neither was our supreme High Priest ordained by the hands of man, nor was His tabernacle fabricated by men, but that most praiseworthy tabernacle of God, Mary, the Virgin, and Mother of God, was firmly set by the Holy Ghost, and protected by the power of the Most High." St. Dionysius also compares the Blessed Virgin to the garden of delights: "The only-begotten God, the Word, descended from Heaven, and was borne in the womb, and came forth from *the virginal Paradise* which possessed all things." [1]

The celebrated comparison between Eve, whilst yet immaculate and incorrupt, that is to say, not subject to original sin, and the Blessed Virgin, is drawn out by St. Justin,[2] St. Irenæus,[3] Tertullian,[4] Julian Firmicus,[5] St. Cyril of Jerusalem,[6] and St. Epiphanius.[7] As St. Justin is the first of the series, from whose *Dialogue with Trypho* I cite the passage, where, speaking of the Divine Word of the Father, he says: "He was made from a Virgin, that the way by which disobedience took its beginning from the serpent, by the same it might receive its destruction. For whilst Eve was *yet a Virgin and incorrupt*, having conceived the words spoken to her by the serpent, she brought forth disobedience and death. But the Virgin Mary, when she had received faith and joy, as Gabriel announced to her the glad message, that the Spirit of the Lord should descend in her, and the power of the Most High should overshadow her, . . . gave answer: *Be it done to me according to Thy word.*"

In the same spirit, and with a like implied exemption from the curse, St. Hippolytus, Bishop and Martyr, says, speaking first of our Saviour: "He was the ark formed of incorruptible wood. For by this is signified that *His tabernacle was exempt from putridity and corruption*, which brought

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[1] Ibid. Respons. ad quæst. 10. [2] St. Justin, *Dialog. cum Tryphone.*
[3] St. Iren. *Cont. Hæres.* L. iii. c. 22. [4] Tertull. *De Carne Christi*, c. 17.
[5] Jul. Firmic. *De errore prophan. relig.* c. 26.
[6] St. Cyril. Jerusal. *Catech.* 12. [7] St. Epiph. *Hæres.* 78.

forth no corruption or sin. But the Lord was exempt from sin, *of wood not obnoxious to corruption according to man;* that is, of the Virgin and of the Holy Ghost, covered within and without with the pure gold of the word of God."[1]

Origen, or the ancient author of the Homilies attributed to him, thus speaks of the Mother of God: "This Virgin Mother of the Only-begotten of God is called Mary, worthy of God, immaculate of the immaculate, one of the one." The author then addresses St. Joseph: "Receive her as the heavenly treasure confided to thee, as the riches of the Deity, as most complete sanctity, as perfect justice. . . . She conceives not of the desire of the fathers, who is *neither deceived by the persuasion of the serpent, nor infected with his poisonous breathings.*" He then says: "Christ needs not a father on earth, for He has an incorruptible Father in Heaven. He needs not a mother in Heaven, for He has a chaste and immaculate mother on earth, this most Blessed Virgin Mary."

In the fourth century, St. Ephræm extolled the Blessed Virgin in streams of the sweetest and most melodious eloquence. It would require a volume by itself to cite all the beautiful things which he has said of her. In a prayer to the Blessed Mother of God, he calls her: "Immaculate and uncontaminated, incorrupt and thoroughly chaste, and a virgin most estranged from every soil and stain of sin, the Spouse of God and our Lady, . . . inviolate, integral, and manifestly the chaste and pure Virgin Mother of God, ... more holy than the Seraphim, and beyond comparison more glorious than the rest of the supernal hosts."[2] Again, St. Ephræm calls her: "Immaculate, most immaculate, most pure, the exceedingly new and divine gift, the absolutely immaculate, the divine seat of God, the Lady ever blessed, the price of the redemption of Eve, the fountain of grace, the sealed fountain of the Holy Ghost, the most divine Temple, the pure seat of God, who crushed the head of the most wicked dragon, who

[1] Orat. in illud, Dominus pascit me, *Bibl. Patrum* Gallandii, t. ii.

[2] In *Orat. ad Sanct. Dei Genitricem.*

was ever in body as in mind, entire and immaculate, . . . the holy tabernacle which the spiritual Beseleel built up." [1]

Much more might be cited from the writings of the great Doctor of the Syrian Church, which, like what we have given, is utterly inconsistent with the idea of a sinful and corrupt origin in the Mother of God.

In the same century, St. Ambrose says, addressing our Saviour on these words of the Psalmist, "*I have gone astray like a sheep, seek Thou Thy servant:* Seek Thou Thy sheep, not through servants or mercenaries, but through Thyself. Receive me in that flesh which fell in Adam; receive me, not from Sarah, but from Mary; that the virgin, from whom Thou receivest me, may be incorrupt, a virgin integral, through grace, from every stain of sin." [2]

We will now come to the fifth century, and first, to St. Augustine. Refuting Pelagius, who had maintained that a considerable number of persons had lived on earth absolutely without sin, St. Augustine, in his book *on Nature and Grace*, replied, that all the just had truly known sin: "Except," he says, "the holy Virgin Mary, of whom, for the honor of the Lord, I will have no question whatever when sin is concerned. For whence can we know the measure of grace conferred on her *to vanquish sin on every side*, on her who deserved to conceive and bring forth Him who, it is evident, had no sin?" [3] St. Augustine here speaks professedly of actual sin, but he lays down principles which equally exclude every idea of original sin from Mary, in whom, for the honor of the Lord, he will not hear of sin. And the grace she received was given her to vanquish sin on every side, and therefore on the side of her origin.

In a controversy with Julian, the disciple of Pelagius, St. Augustine had to defend the doctrine of original sin, which Julian denied. And a remarkable incident arises in the course of the controversy, as connected with our subject.

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[1] Ibid. [2] *Serm.* 22, *in Psalm* 118. [3] *De Natura et Gratia*, c. 36.

Julian makes a popular appeal to the pious belief of the faithful respecting the Blessed Virgin, as if St. Augustine, by his doctrine of original sin, had included Mary in it. And St. Augustine had to meet the charge. Julian said: "Jovinian opposed Ambrose, but compared with you, he deserves to be acquitted. He destroyed the virginity of Mary by subjecting her to the common laws of child-bearing, but you *transfer Mary to the devil*, by subjecting her to the common condition of birth." To this charge St. Augustine replies: "We do not transfer Mary to the devil by the condition of her birth, for this reason, that that condition is dissolved by the grace of her new birth."[1]

This incident shows how St. Augustine and those of his time shrunk back from the idea that Mary was ever abandoned to the devil, or was a child of sin. And as the sin in question between St. Augustine and Julian was original sin, it is clear that St. Augustine's intention was to free himself from the charge of having transferred Mary with the rest of mankind to Satan through that sin. And by her new birth, or regeneration, he could not refer to baptism in her case, but to the grace of redemption in her passive conception.

In a work entitled *A Treatise on the Five Heresies*,[2] long attributed to St. Augustine, but supposed by the Benedictine editors to have been composed soon after his death, our Lord is introduced as reproaching the Manicheans in these words: "I made the Mother of whom I should be born. I prepared and cleansed the way for my journey. She whom thou despisest, O Manichean, is my mother, but she is made by my hand. If I could be defiled when I made her, I could be defiled when I was born of her." Here, as in several of the ancients, Mary is spoken of as having had a special creation. Nature was cleansed in her when the flesh was animated.

St. Maximin of Turin says: "Truly Mary was a dwelling

[1] Opus imperfec. *contra Julian.* L. 4, c. 122.

[2] Inter opera S. Augustini, t. 8.

fit for Christ, not because of her habit of body, but because of *original grace*." [1]

St. Peter Chrysologus, Archbishop of Ravenna, in one of his celebrated discourses, says: "The angel took not the Virgin from Joseph, but gave her to Christ, to whom she was pledged in the womb, when she was made." [2]

Theodotus of Ancyra, in his discourse to the Fathers of the Council of Ephesus, calls the Mother of God: "The innocent Virgin, without spot, void of all culpability, uncontaminated, holy in body and in soul, as a lily springing amongst thorns, untaught the ills of Eve, worthy of the Creator, who gave her to us by His providence." [3]

St. Proclus, in his discourse contained in the acts of that Council, amongst many things of a like nature, says: "As He formed her without any stain of her own, so He proceeded from her contracting no stain." And he introduces the Son of God, addressing His Mother in these words: "I shall not in any way injure my uncreated majesty, for I shall dwell in a tabernacle which was created by myself." [4]

I shall conclude the testimonies from the fifth century, with the following beautiful passage from the Hymn before Meat of Prudentius: "Hence came the enmity of old between the serpents and man, that inextinguishable feud,—that now the viper prostrate beneath the Woman's feet lies crushed and trampled on. For the Virgin, who obtained grace to bring forth God, hath charmed away all his poisons; and driven to hide himself in the grass, green as himself, he there, coiled up in his folds, torpidly vomits forth his now harmless venom."

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[1] Hom. v. *Ante Natale Domini.* [2] Serm. 140, *De Annunciat. B. M. V.*
[3] Galland. t. ix. [4] Ibid.

THE DOGMATIC DECREES OF THE VATICAN COUNCIL CONCERNING THE CATHOLIC FAITH AND THE CHURCH OF CHRIST. A. D. 1870.

[The English translation from Archbishop MANNING: *Petri Privilegium*, London, 1871, Part III. pp. 192-203, and 211-219.]

DOGMATIC CONSTITUTION ON THE CATHOLIC FAITH.

Published in the Third Session, held April 24, 1870.

PIUS BISHOP, SERVANT OF THE SERVANTS OF GOD, WITH THE APPROVAL OF THE SACRED COUNCIL FOR PERPETUAL REMEMBRANCE.

Our Lord Jesus Christ, the Son of God, and Redeemer of Mankind, before returning to His heavenly Father, promised that He would be with the Church Militant on earth all days, even to the consummation of the world. Therefore, He has never ceased to be present with His beloved Spouse, to assist her when teaching, to bless her when at work, and to aid her when in danger. And this His salutary providence, which has been constantly displayed by other innumerable benefits, has been most manifestly proved by the abundant good results which Christendom has derived from œcumenical Councils, and particularly from that of Trent, although it was held in evil times. For, as a consequence, the sacred doctrines of the faith have been defined more closely and set forth more fully, errors have been condemned and restrained, ecclesiastical discipline has been restored and more firmly secured, the love of learning and of piety has been promoted among the clergy, colleges have been established to educate youth for the sacred warfare, and the morals of the Christian world have been renewed by the more accurate training of the faithful and by the more frequent use of the sacraments. Moreover, there has resulted a closer communion of the members with the visible head, an increase of vigor in the whole mystical body of Christ, the multiplication of religious congregations and of other institutions of Chris-

tian piety, and such ardor in extending the kingdom of Christ throughout the world as constantly endures, even to the sacrifice of life itself.

But while we recall with due thankfulness these and other signal benefits which the divine mercy has bestowed on the Church, especially by the last œcumenical Council, we cannot restrain our bitter sorrow for the grave evils, which are principally due to the fact that the authority of that sacred Synod has been contemned, or its wise decrees neglected, by many.

No one is ignorant that the heresies proscribed by the Fathers of Trent, by which the divine magisterium of the Church was rejected and all matters regarding religion were surrendered to the judgment of each individual, gradually became dissolved into many sects, which disagreed and contended with one another, until at length not a few lost all faith in Christ. Even the Holy Scriptures, which had previously been declared the sole source and judge of Christian doctrine, began to be held no longer as divine, but to be ranked among the fictions of mythology.

Then there arose, and too widely overspread the world, that doctrine of rationalism, or naturalism, which opposes itself in every way to the Christian religion as a supernatural institution, and works with the utmost zeal in order that, after Christ, our sole Lord and Saviour, has been excluded from the minds of men, and from the life and moral acts of nations, the reign of what they call pure reason or nature may be established. And after forsaking and rejecting the Christian religion and denying the true God and His Christ, the minds of many have sunk into the abyss of Pantheism, Materialism, and Atheism, until, denying rational nature itself and every sound rule of right, they labor to destroy the deepest foundations of human society.

Unhappily, it has yet further come to pass that, while this impiety prevailed on every side, many even of the children of the Catholic Church have strayed from the path of true piety, and by the gradual diminution of the truths they held, the Catholic sense became weakened in them. For, led away by various and strange doctrines, utterly confusing nature and grace, human science and divine faith, they are found to deprave the true sense of the doctrines which our holy Mother Church holds and teaches, and endanger the integrity and the soundness of the faith.

Considering these things, how can the Church fail to be deeply stirred? For, even as God wills all men to be saved and to arrive at the knowledge of the truth, even as Christ came to save what had perished and to gather together the children of God who had been dispersed, so the Church, constituted by God the mother and teacher of nations, knows its own office as debtor to all, and is ever ready and watchful to raise the fallen, to support those who are falling, to embrace those who return, to confirm the good and to carry them on to better things. Hence, it can never forbear from witnessing to and proclaiming the truth of God, which heals all things, knowing the words addressed to it. "My Spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, from henceforth and forever."[1]

We, therefore, following the footsteps of our predecessors, have never ceased, as becomes our supreme Apostolic office, from teaching and defending Catholic truth and condemning doctrines of error. And now, with the Bishops of the whole world assembled round us, and judging with us, congregated by our authority, and in the Holy Spirit, in this œcumenical Council, we, supported by the Word of God written and handed down as we received it from the Catholic Church, preserved with sacredness and set forth according to truth, have determined to profess and declare the salutary teaching of Christ from this Chair of Peter, and in sight of all, proscribing and condemning, by the power given to us of God, all errors contrary thereto.

Chapter I.

Of God, the Creator of all Things.

The holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, Creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in intelligence, in will, and in all perfection, who, as being one, sole, absolutely simple and immutable spiritual substance, is to be declared as really and essentially distinct from the world, of supreme beatitude in and from Himself, and

[1] Isaiah lix. 21.

ineffably exalted above all things which exist, or are conceivable, except Himself.

This one only true God, of His own goodness and almighty power, not for the increase or acquirement of His own happiness, but to manifest His perfection by the blessings which He bestows on creatures, and with absolute freedom of counsel, created out of nothing, from the very first beginning of time, both the spiritual and the corporeal creature, to wit, the angelical and the mundane, and afterwards the human creature, as partaking, in a sense, of both, consisting of spirit and of body.

God protects and governs by His providence all things which He hath made, "reaching from end to end mightily, and ordering all things sweetly."[1] For "all things are bare and open to His eyes,"[2] even those which are yet to be by the free action of creatures.

Chapter II.

Of Revelation.

The same holy Mother Church holds and teaches that God, the beginning and end of all things, may be certainly known by the natural light of human reason, by means of created things; "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,"[3] but that it pleased His wisdom and bounty to reveal Himself, and the eternal decrees of His will, to mankind by another and a supernatural way: as the Apostle says, "God, having spoken on divers occasions, and many ways, in times past, to the Fathers by the Prophets; last of all, in these days, hath spoken to us by His Son."[4]

It is to be ascribed to this divine revelation, that such truths among things divine as of themselves are not beyond human reason, can, even in the present condition of mankind, be known by every one with facility, with firm assurance, and with no admixture of error. This, however, is not the reason why revelation is to be called absolutely necessary; but because God of His infinite goodness has ordained man to a supernatual end,

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[1] Wisd. viii. 1. [2] Heb. iv. 13. Rom. i. 20. [4] Heb. i. 1, 2.

viz., to be a sharer of divine blessings, which utterly exceed the intelligence of the human mind ; for " eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."[1]

Further, this supernatural revelation, according to the universal belief of the Church, declared by the sacred Synod of Trent, is contained in the written books and unwritten traditions which have come down to us, having been received by the Apostles from the mouth of Christ Himself ; or from the Apostles themselves, by the dictation of the Holy Spirit, have been transmitted, as it were, from hand to hand.[2] And these books of the Old and New Testament are to be received as sacred and canonical, in their integrity, with all their parts, as they are enumerated in the decree of the said Council, and are contained in the ancient Latin edition of the Vulgate. These the Church holds to be sacred and canonical, not because, having been carefully composed by mere human industry, they were afterwards approved by her authority, nor merely because they contain revelation, with no admixture of error ; but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself.

And as the things which the holy Synod of Trent decreed for the good of souls concerning the interpretation of Divine Scripture, in order to curb rebellious spirits, have been wrongly explained by some, we, renewing the said decree, declare this to be their sense, that, in matters of faith and morals, appertaining to the building up of Christian doctrine, that is to be held as the true sense of Holy Scripture which our holy Mother Church hath held and holds, to whom it belongs to judge of the true sense and interpretation of the Holy Scripture ; and therefore that it is permitted to no one to interpret the Sacred Scripture contrary to this sense, nor, likewise, contrary to the unanimous consent of the Fathers.

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[1] 1 Cor. ii. 9.

[2] Canons and Decrees of the Council of Trent. Session the Fourth. Decree concerning the Canonical Scriptures.

Chapter III.

On Faith.

Man being wholly dependent upon God, as upon his Creator and Lord, and created reason being absolutely subject to uncreated truth, we are bound to yield to God, by faith in His revelation, the full obedience of our intelligence and will. And the Catholic Church teaches that this faith, which is the beginning of man's salvation, is a supernatural virtue, whereby, inspired and assisted by the grace of God, we believe that the things which He has revealed are true ; not because of the intrinsic truth of the things, viewed by the natural light of reason, but because of the authority of God Himself, who reveals them, and who can neither be deceived nor deceive. For faith, as the Apostle testifies, is "the substance of things hoped for, the conviction of things that appear not."[1]

Nevertheless, in order that the obedience of our faith might be in harmony with reason, God willed that to the interior help of the Holy Spirit there should be joined exterior proofs of His revelation ; to wit, divine facts, and especially miracles and prophecies, which, as they manifestly display the omnipotence and infinite knowledge of God, are most certain proofs of His divine revelation, adapted to the intelligence of all men. Wherefore both Moses and the Prophets, and, most especially, Christ our Lord Himself, showed forth many and most evident miracles and prophecies ; and of the Apostles we read : "But they going forth preached everywhere, the Lord working withal, and confirming the word with signs that followed."[2] And again, it is written : "We have the more firm prophetical word, whereunto you do well to attend, as to a light shining in a dark place."[3]

But though the assent of faith is by no means a blind action of the mind, still no man can assent to the Gospel teaching, as is necessary to obtain salvation, without the illumination and inspiration of the Holy Spirit, who gives to all men sweetness in

[1] Heb. i. 11. [2] Mark xvi. 20. [3] 2 Peter i. 19.

assenting to and believing in the truth.[1] Wherefore, faith itself, even when it does not work by charity, is in itself a gift of God, and the act of faith is a work appertaining to salvation, by which man yields voluntary obedience to God Himself, by assenting to and cooperating with His grace, which he is able to resist.

Further, all those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed.

And since without faith it is impossible to please God and to attain to the fellowship of His children, therefore without faith no one has ever attained justification, nor will any one obtain eternal life unless he shall have persevered in faith unto the end. And, that we may be able to satisfy the obligation of embracing the true faith and of constantly persevering in it, God has instituted the Church through His only-begotten Son, and has bestowed on it manifest notes of that institution, that it may be recognized by all men as the guardian and teacher of the revealed Word ; for to the Catholic Church alone belong all those many and admirable tokens which have been divinely established for the evident credibility of the Christian faith. Nay, more, the Church by itself, with its marvelous extension, its eminent holiness, and its inexhaustible fruitfulness in every good thing, with its Catholic unity and its invincible stability, is a great and perpetual motive of credibility and an irrefutable witness of its own divine mission.

And thus, like a standard set up unto the nations,[2] it both invites to itself those who do not yet believe and assures its children that the faith which they profess rests on the most firm foundation. And its testimony is efficaciously supported by a power from on high. For our most merciful Lord gives His grace to stir up and to aid those who are astray, that they may come to a knowledge of the truth ; and to those whom He has

[1] Canons of the Second Council of Orange, confirmed by Pope Boniface II., A. D. 529, against the Semipelagians, Canon 7. See Denzinger's *Enchiridion Symbolorum*, p. 53 (Würzburg, 1865).

[2] Isaiah xi. 12.

brought out of darkness into His own admirable light He gives His grace to strengthen them to persevere in that light, deserting none who desert not Him. Therefore there is no parity between the condition of those who have adhered to the Catholic truth by the heavenly gift of faith, and of those who, led by human opinions, follow a false religion ; for those who have received the faith under the magisterium of the Church can never have any just cause for changing or doubting that faith. Therefore, giving thanks to God the Father who has made us worthy to be partakers of the lot of the Saints in light, let us not neglect so great salvation, but with our eyes fixed on Jesus, the author and finisher of our faith, let us hold fast the confession of our hope without wavering.[1]

Chapter IV.

On Faith and Reason.

The Catholic Church, with one consent, has also ever held and does hold that there is a twofold order of knowledge distinct both in principle and also in object ; in principle, because our knowledge in the one is by natural reason, and in the other by divine faith ; in object, because, besides those things to which natural reason can attain, there are proposed to our belief mysteries hidden in God, which, unless divinely revealed, cannot be known. Wherefore, the Apostle, who testifies that God is known by the Gentiles through created things, still, when discoursing of the grace and truth which come by Jesus Christ,[2] says : "We speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world unto our glory ; which none of the princes of this world knew . . . but to us God hath revealed them by His Spirit. For the Spirit searcheth all things, yea, the deep things of God."[3] And the only-begotten Son Himself gives thanks to the Father, because He has hid these things from the wise and prudent, and has revealed them to little ones.[4]

Reason, indeed, enlightened by faith, when it seeks earnestly, piously, and calmly, attains by a gift from God some, and that

[1] Heb. xii. 2, and x. 23. [2] John i. 17. [3] 1 Cor. ii. 7-9. [4] Matt. xi. 25.

a very fruitful, understanding of mysteries; partly from the analogy of those things which it naturally knows, partly from the relations which the mysteries bear to one another and to the last end of man; but reason never becomes capable of apprehending mysteries as it does those truths which constitute its proper object. For the divine mysteries by their own nature so far transcend the created intelligence that, even when delivered by revelation and received by faith, they remain covered with the veil of faith itself, and shrouded in a certain degree of darkness, so long as we are pilgrims in this mortal life, not yet with God; "for we walk by faith and not by sight."[1]

But although faith is above reason, there can never be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind; and God cannot deny Himself, nor can truth ever contradict truth. The false appearance of such a contradiction is mainly due, either to the dogmas of faith not having been understood and expounded according to the mind of the Church, or to the inventions of opinion having been taken for the verdicts of reason. We define, therefore, that every assertion contrary to a truth of enlightened faith is utterly false.[2] Further, the Church, which, together with the Apostolic office of teaching, has received a charge to guard the deposit of faith, derives from God the right and the duty of proscribing false science, lest any should be deceived by philosophy and vain fallacy.[3] Therefore all faithful Christians are not only forbidden to defend, as legitimate conclusions of science, such opinions as are known to be contrary to the doctrines of faith, especially if they have been condemned by the Church, but are altogether bound to account them as errors which put on the fallacious appearance of truth.

And not only can faith and reason never be opposed to one another, but they are of mutual aid one to the other; for right

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[1] 2 Cor. v. 7.

[2] From the Bull of Pope Leo X., *Apostolici regiminis*, read in the Eighth Session of the Fifth Lateran Council, A. D. 1513. See Labbe's Councils, Vol. XIX. p. 842 (Venice, 1732).

[3] Coloss. ii. 8.

reason demonstrates the foundations of faith, and, enlightened by its light, cultivates the science of things divine ; while faith frees and guards reason from errors and furnishes it with manifold knowledge. So far, therefore, is the Church from opposing the cultivation of human arts and sciences, that it in many ways helps and promotes it. For the Church neither ignores nor despises the benefits of human life which result from the arts and sciences, but confesses that, as they came from God, the Lord of all science, so, if they be rightly used, they lead to God by the help of His grace. Nor does the Church forbid that each of these sciences in its sphere should make use of its own principles and its own method ; but, while recognizing this just liberty, it stands watchfully on guard, lest sciences, setting themselves against the divine teaching or transgressing their own limits, should invade and disturb the domain of faith.

For the doctrine of faith which God hath revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared. Hence, also, that meaning of the sacred dogmas is perpetually to be retained which our holy Mother the Church has once declared ; nor is that meaning ever to be departed from, under the pretense or pretext of a deeper comprehension of them. Let, then, the intelligence, science and wisdom of each and all, of individuals and of the whole Church, in all ages and all times, increase and flourish in abundance and vigor ; but simply in its own proper kind, that is to say, in one and the same doctrine, one and the same sense, one and the same judgment.[1]

Canons.

1.

Of God, the Creator of all Things.

1. If any one shall deny one true God, Creator and Lord of things visible and invisible : let him be anathema.

2. If any one shall not be ashamed to affirm that, except matter, nothing exists : let him be anathema.

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[1] Vincent of Lerins, *Common.* n. 28.

3. If any one shall say that the substance and essence of God and of all things is one and the same : let him be anathema.

4. If any one shall say that finite things, both corporeal and spiritual, or at least spiritual, have emanated from the divine substance ; or that the divine essence by the manifestation and evolution of itself becomes all things ; or, lastly, that God is universal or indefinite being, which by determining itself constitutes the universality of things, distinct according to genera, species, and individuals : let him be anathema.

5. If any one confess not that the world, and all things which are contained in it, both spiritual and material, have been, in their whole substance, produced by God out of nothing ; or shall say that God created, not by His will, free from all necessity, but by a necessity equal to the necessity whereby He loves Himself ; or shall deny that the world was made for the glory of God : let him be anathema.

II.

Of Revelation.

1. If any one shall say that the one true God, our Creator and Lord, cannot be certainly known by the natural light of human reason through created things : let him be anathema.

2. If any one shall say that it is impossible or inexpedient that man should be taught by divine revelation concerning God and the worship to be paid to Him : let him be anathema.

3. If any one shall say that man cannot be raised by divine power to a higher than natural knowledge and perfection, but can and ought, by a continuous progress, to arrive at length, of himself, to the possession of all that is true and good : let him be anathema.

4. If any one shall not receive as sacred and canonical the books of Holy Scripture, entire with all their parts, as the holy Synod of Trent has enumerated them, or shall deny that they have been divinely inspired : let him be anathema.

III.

On Faith.

1. If any one shall say that human reason is so independent that faith cannot be enjoined upon it by God : let him be anathema.

2. If any one shall say that divine faith is not distinguished from natural knowledge of God and of moral truths, and therefore that it is not requisite for divine faith that revealed truth be believed because of the authority of God, who reveals it : let him be anathema.

3. If any one shall say that divine revelation cannot be made credible by outward signs, and therefore that men ought to be moved to faith solely by the internal experience of each, or by private inspiration : let him be anathema.

4. If any one shall say that miracles are impossible, and therefore that all the accounts regarding them, even those contained in Holy Scripture, are to be dismissed as fabulous or mythical ; or that miracles can never be known with certainty, and that the divine origin of Christianity cannot be proved by them : let him be anathema.

5. If any one shall say that the assent of Christian faith is not a free act, but inevitably produced by the arguments of human reason ; or that the grace of God is necessary for that living faith only which worketh by charity : let him be anathema.

6. If any one shall say that the condition of the faithful, and of those who have not yet attained to the only true faith, is on a par, so that Catholics may have just cause for doubting, with suspended assent, the faith which they have already received under the magisterium of the Church, until they shall have obtained a scientific demonstration of the credibility and truth of their faith : let him be anathema.

IV.

On Faith and Reason.

1. If any one shall say that in divine revelation there are no mysteries, truly and properly so called, but that all the doctrines of faith can be understood and demonstrated from natural principles, by properly cultivated reason ; let him be anathema.

2. If any one shall say that human sciences are to be so freely treated that their assertions, although opposed to revealed doctrine, are to be held as true, and cannot be condemned by the Church : let him be anathema.

3. If any one shall assert it to be possible that sometimes,

according to the progress of science, a sense is to be given to doctrines propounded by the Church different from that which the Church has understood and understands: let him be anathema.

Therefore, we, fulfilling the duty of our supreme pastoral office, entreat, by the mercies of Jesus Christ, and, by the authority of the same, our God and Saviour, we command, all the faithful of Christ, and especially those who are set over others, or are charged with the office of instruction, that they earnestly and diligently apply themselves to ward off and eliminate these errors from holy Church, and to spread the light of pure faith.

And since it is not sufficient to shun heretical pravity, unless those errors also be diligently avoided which more or less nearly approach it, we admonish all men of the further duty of observing those constitutions and decrees by which such erroneous opinions as are not here specifically enumerated, have been proscribed and condemned by this Holy See.

Given at Rome in public Session solemnly held in the Vatican Basilica in the year of our Lord one thousand eight hundred and seventy, on the twenty-fourth day of April, in the twenty-fourth year of our Pontificate.

First Dogmatic Constitution on the Church of Christ.

Published in the Fourth Session of the holy Œcumenical Council of the Vatican

PIUS BISHOP, SERVANT OF THE SERVANTS OF GOD, WITH THE APPROVAL OF THE SACRED COUNCIL, FOR AN EVERLASTING REMEMBRANCE.

The eternal Pastor and Bishop of our souls, in order to continue for all time the life-giving work of His Redemption, determined to build up the holy Church, wherein, as in the house of the living God, all who believe might be united in the bond of one faith and one charity. Wherefore, before He entered into His glory, He prayed unto the Father, not for the Apostles only, but for those also who through their preaching should come to believe in Him, that all might be one even as He the Son and the Father are one.[1] As then He sent the Apostles

[1] John xvii. 21.

whom He had chosen to Himself from the world, as He Himself had been sent by the Father : so He willed that there should ever be pastors and teachers in His Church to the end of the world. And in order that the Episcopate also might be one and undivided, and that by means of a closely united priesthood the multitude of the faithful might be kept secure in the oneness of faith and communion, He set blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity, and its visible foundation, in the strength of which the everlasting temple should arise, and the Church in the firmness of that faith should lift her majestic front to Heaven.[1] And seeing that the gates of hell, with daily increase of hatred, are gathering their strength on every side to upheave the foundation laid by God's own hand, and so, if that might be, to overthrow the Church : we, therefore, for the preservation, safe-keeping, and increase of the Catholic flock, with the approval of the sacred Council, do judge it to be necessary to propose to the belief and acceptance of all the faithful, in accordance with the ancient and constant faith of the universal Church, the doctrine touching the institution, perpetuity, and nature of the sacred Apostolic Primacy, in which is found the strength and solidity of the entire Church, and at the same time to proscribe and condemn the contrary errors, so hurtful to the flock of Christ.

Chapter I.

Of the Institution of the Apostolic Primacy in blessed Peter.

We therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to blessed Peter the Apostle by Christ the Lord. For it was to Simon alone, to whom He had already said, "Thou shalt be called Cephas,"[2] that the Lord after the confession made by him, saying : "Thou art the Christ, the Son of the living God,"

[1] From Sermon IV. chap. ii. of St. Leo the Great, A. D. 440, Vol. I. p. 17 of edition of Ballerini, Venice, 1753 ; read in the eighth lection on the Feast of St. Peter's Chair at Antioch, February 22.

[2] John i. 42.

addressed these solemn words : " Blessed art thou, Simon Bar-Jona, because flesh and blood have not revealed it to thee, but My Father who is in Heaven. And I say to thee that thou art Peter ; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven ; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." [1] And it was upon Simon alone that Jesus after His resurrection bestowed the jurisdiction of chief pastor and ruler over all His fold in the words : " Feed My lambs ; feed My sheep." [2] At open variance with this clear doctrine of Holy Scripture as it has been ever understood by the Catholic Church are the perverse opinions of those who, while they distort the form of government established by Christ the Lord in His Church, deny that Peter in his single person, preferably to all the other Apostles, whether taken separately or together, was endowed by Christ with a true and proper primacy of jurisdiction ; or of those who assert that the same primacy was not bestowed immediately and directly upon blessed Peter himself, but upon the Church, and through the Church on Peter as her minister.

If any one, therefore, shall say that blessed Peter the Apostle was not appointed the Prince of all the Apostles and the visible Head of the whole Church Militant ; or that the same directly and immediately received from the same our Lord Jesus Christ a primacy of honor only, and not of true and proper jurisdiction : let him be anathema.

Chapter II.

On the Perpetuity of the Primacy of blessed Peter in the Roman Pontiffs.

That which the Prince of Shepherds and great Shepherd of the sheep, Jesus Christ our Lord, established in the person of the blessed Apostle Peter to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church ; which, being founded upon the Rock, will stand firm to the end of the world.

[1] Matt. xvi. 16-19. [2] John xxi. 15-17.

For none can doubt, and it is known to all ages, that the holy and blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides, and judges, to this day and always, in his successors the Bishops of the Holy See of Rome, which was founded by him and consecrated by his blood.[1] Whence, whosoever succeeds to Peter in this See, does by the institution of Christ Himself obtain the Primacy of Peter over the whole Church. The disposition made by Incarnate Truth therefore remains, and blessed Peter, abiding through the strength of the Rock in the power that he received, has not abandoned the direction of the Church.[2] Wherefore it has at all times been necessary that every particular Church—that is to say, the faithful throughout the world—should agree with the Roman Church, on account of the greater authority of the princedom which this has received; that all being associated in the unity of that See whence the rights of communion spread to all, might grow together as members of one Head in the compact unity of the body.[3]

If, then, any should deny that it is by the institution of Christ the Lord, or by divine right, that blessed Peter should have a perpetual line of successors in the Primacy over the universal Church, or that the Roman Pontiff is the successor of blessed Peter in this primacy : let him be anathema.

Chapter III.

On the Power and Nature of the Primacy of the Roman Pontiff.

Wherefore, resting on plain testimonies of the Sacred Writ-

[1] From the Acts (Session Third) of the Third General Council of Ephesus, A. D. 431, Labbe's Councils, Vol. III. p. 1154, Venice edition of 1728. See also letter of St. Peter Chrysologus to Eutyches, in life prefixed to his works, p. 13, Venice, 1750.

[2] From Sermon III. chap. iii. of St. Leo the Great, Vol. I. p. 12.

[3] From St. Irenæus against Heresies, Book III. cap. iii. p. 175, Benedictine edition, Venice, 1734; and Acts of Synod of Aquileja, A. D. 381. Labbe's Councils, Vol. II. p. 1185, Venice, 1728.

ings, and adhering to the plain and express decrees both of our predecessors, the Roman Pontiffs, and of the General Councils, we renew the definition of the œcumenical Council of Florence, in virtue of which all the faithful of Christ must believe that the holy Apostolic See and the Roman Pontiff possesses the primacy over the whole world, and that the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles, and is true vicar of Christ, and head of the whole Church, and father and teacher of all Christians ; and that full power was given to him in blessed Peter to rule, feed, and govern the universal Church by Jesus Christ our Lord ; as is also contained in the acts of the General Councils and in the sacred Canons.

Hence we teach and declare that by the appointment of our Lord the Roman Church possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate : to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation.

But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of episcopal jurisdiction, by which Bishops, who have been set by the Holy Ghost to succeed and hold the place of the Apostles,[1] feed and govern, each his own flock, as true pastors, that this their episcopal authority is really asserted, strengthened, and protected by the supreme and universal Pastor ; in accordance with the words of St. Gregory the Great : " My honor is the honor of the

[1] From chap. iv. of Twenty-third Session of Council of Trent. "Of the Ecclesiastical Hierarchy."

whole Church. My honor is the firm strength of my brethren. I am truly honored when the honor due to each and all is not withheld." [1]

Further, from this supreme power possessed by the Roman Pontiff of governing the universal Church, it follows that he has the right of free communication with the pastors of the whole Church, and with their flocks, that these may be taught and ruled by him in the way of salvation. Wherefore we condemn and reject the opinions of those who hold that the communication between this supreme head and the pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the government of the Church, cannot have force or value unless it be confirmed by the assent of the secular power.

And since by the divine right of Apostolic primacy the Roman Pontiff is placed over the universal Church, we further teach and declare that he is the supreme judge of the faithful,[2] and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal,[3] and that none may re-open the judgment of the Apostolic See, than whose authority their is no greater, nor can any lawfully review its judgment.[4] Wherefore they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an œcumenical Council, as to an authority higher than that of the Roman Pontiff.

If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread

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[1] From the letters of St. Gregory the Great. Book VIII. 30. Vol. II. p. 919, Benedictine edition, Paris, 1705.

[2] From a Brief of Pius VI., *Super soliditate*, of Nov. 28, 1786.

[3] From the Acts of the Fourteenth General Council of Lyons, A. D. 1274 (Labbe's Councils, Vol. XIV. p. 512).

[4] From Letter VIII. of Pope Nicholas I., A. D. 858, to the Emperor Michael (Labbe's Councils, Vol. IX. pp. 1339 and 1570).

throughout the world ; or assert that he possesses merely the principal part, and not all the fullness of this supreme power ; or that this power which he enjoys is not ordinary and immediate, both over each and all the churches, and over each and all the pastors and the faithful : let him be anathema.

Chapter IV.

Concerning the Infallible Teaching of the Roman Pontiff.

Moreover, that the supreme power of teaching is also included in the Apostolic primacy, which the Roman Pontiff, as the successor of Peter, Prince of the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and œcumenical Councils also have declared, especially those in which the East with the West met in the union of faith and charity. For the Fathers of the Fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession : The first condition of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ cannot be passed by, who said : " Thou art Peter, and upon this rock I will build my Church," [1] these things which have been said are approved by events, because in the Apostolic See the Catholic religion and her holy and well-known doctrine has always been kept undefiled. Desiring, therefore, not to be in the least degree separated from the faith and doctrine of that See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, in which is the entire and true solidity of the Christian religion.[2] And, with the approval of the Second Council of Lyons, the Greeks professed that the holy Roman Church enjoys supreme and full primacy and pre-eminence over the whole Catholic Church, which it truly and humbly acknowledges that it has received with the plentitude of power from our Lord Himself in the person of blessed Peter, Prince or Head

[1] Matt. xvi. 18.

[2] From the Formula of St. Hormisdas, subscribed by the Fathers of the Eighth General Council (Fourth of Constantinople), A. D. 869 (Labbe's Councils, Vol. V. pp. 588, 622).

of the Apostles, whose successor the Roman Pontiff is ; and as the Apostolic See is bound before all others to defend the truth of faith, so also, if any questions regarding faith shall arise, they must be defined by its judgment.[1] Finally, the Council of Florence defined [2] : That the Roman Pontiff is the true vicar of Christ, and the head of the whole Church, and the father and teacher of all Christians ; and that to Him in Blessed Peter was delivered by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole Church.[3]

To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it might be preserved genuine and pure where it had been received. Therefore the Bishops of the whole world, now singly, now assembled in Synod, following the long-established custom of churches,[4] and the form of the ancient rule,[5] sent word to this Apostolic See of those dangers especially which sprang up in matters of faith, that there the losses of faith might be most effectually repaired where the faith cannot fail.[6] And the Roman Pontiffs, according to the exigencies of times and circumstances, sometimes assembling œcumenical Councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular Synods, sometimes using other helps which Divine Providence supplied, defined as to be held those things which with the help of God they had recognized as conformable with the sacred Scriptures and Apostolic tradition. For the Holy Spirit was not promised to the successors of Peter, that by His revelation they might make known new doctrine ;

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[1] From the Acts of the Fourteenth General Council (Second of Lyons), A. D. 1274 (Labbe, Vol. XIV. p. 512).

[2] From the Acts of the Seventeenth General Council of Florence, A. D. 1438 (Labbe, Vol. XVIII. p. 526).

[3] John xxi. 15–17.

[4] From a letter of St. Cyril of Alexandria to Pope St. Celestine I., A. D. 422 (Vol. VI. Part II. p. 36, Paris edition of 1638).

[5] From a Rescript of St. Innocent I. to the Council of Milevis, A. D. 402 (Labbe, Vol. III. p. 47).

[6] From a letter of St. Bernard to Pope Innocent II. A. D. 1130 (Epist. 191 Vol. IV. p. 433, Paris edition of 1742).

but that by His assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles. And, indeed, all the venerable Fathers have embraced, and the holy orthodox doctors have venerated and followed, their Apostolic doctrine ; knowing most fully that this See of holy Peter remains ever free from all blemish of error according to the divine promise of the Lord our Saviour made to the Prince of His disciples : "I have prayed for thee that thy faith fail not, and, when thou art converted, confirm thy brethren." [1]

This gift, then, of truth and never-failing faith was conferred by heaven upon Peter and his successors in this chair, that they might perform their high office for the salvation of all ; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine ; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.

But since in this very age, in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, we judge it altogether necessary solemnly to assert the prerogative which the only-begotten Son of God vouchsafed to join with the supreme pastoral office.

Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely revealed : that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the officeof the pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals ; and that therefore such definitions of the

[1] Luke xxii. 32. See also the Acts of the Sixth General Council, A. D. 680 (Labbe, Vol. VII. p. 659).

Roman Pontiff are irreformable [1] of themselves, and not from the consent of the Church.

But if any one—which may God avert—presume to contradict this our definition: let him be anathema.

Given at Rome in Public Session solemnly held in the Vatican Basilica in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our Pontificate.

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[1] That is, in the words used by Pope Nicholas I., note 13, and in the Synod of Quedlinburg, A. D. 1085, "It is allowed to none to revise its judgment, and to sit upon what it has judged," (Labbe, Vol. XII. p. 679).

CHRONOLOGICAL TABLE

OF

ECCLESIASTICAL WRITERS AND OF COUNCILS.

	Flourished or wrote.	Died.	Vol. and Page.	Editions.
	A.C.	A.C.		
St. Clement	68	107	i. 11	Cotelerius, *PP. Apost.* Venet. 1765
St. Hermas	70	100	ii. 109	Cotelerius
St. Barnabas	73	100	ii. 109	Cotelerius
Martyrdom of St. Andrew	80		ii. 503	Gallandius, *Bibl. Vet. PP.* Venet. 1765
St. Ignatius	107	107	i. 12	Cotelerius
Martyrdom of St. Ignatius	108		iii. 248	Gallandius
St. Polycarp	108	169	i. 16	Cotelerius
St. Papias	118	150	i. 388	Gallandius
Martyrdom of St Symphorosa	122		iii. 249	Gallandius
St. Justin	139	163	i. 123	Ed. Bened. Paris. 1742
Martyrdom of St. Polycarp	147		i. 283	Gallandius, vol. i.
Tatian	151	180	ii. 153	Ed. Bened. (S. Justini) Paris. 1742
Martyrdom of SS. Epipodius and Alexander	178		iii. 250	Gallandius
Athenagoras	178	181	ii. 153	Ed. Bened. (S. Justini) Paris. 1742
St. Hegesippus	178	180	i. 128	Gallandius
St. Irenæus	178	202	i. 17	Ed. Bened. Venet. 1734
St. Theophilus	182	186	i. 16	Ed. Bened. (S. Justini) Paris. 1742
Clement of Alexandria	190	220	i. 21	Potter, Venet. 1757
Tertullian	195	218	i. 24	Rigaltius, Paris. 1695
St. Serapion	200	211	i. 399	Gallandius
Martyrdom of SS. Perpetua and Felicitas	203		iii. 251	Gallandius
Caius	214		i. 399	Gallandius
Recognitions of Clement	216		ii. 135	Cotelerius
Clementines	216		ii. 11	Cotelerius
Origen	2 6	253	i. 26	Ed. Bened. Paris. 1732–59
Minucius Felix	222		ii. 155	Gallandius
St. Hippolytus	222		i. 192	Galland.; and Fabric. Hamb. 1716
St. Cornelius	252	252	ii. 137	Gallandius
St. Cyprian	248	258	i. 31	Ed. Bened. Venet. 1728
Auct. L. de Rebaptismate	254		i. 37	Gallandius
Auct. L. ad Novitianos	255		i. 147	Gallandius

	Flourished or wrote	Died.	Vol. and Page.	Editions.
	A.C.	A.C.		
Firmilian	257	272	i. 264	Ed. Bened. (S. Cypriani) Ven. 1728
St. Gregory Thaumaturgus	255	270	iii. 333	Gallandius; and Ed. Paris. 1622
Pontius	258		iii. 252	Gallandius
St. Dionysius of Alexandria	258	264	iii. 333	Romæ, 1796
Magnes	266		ii. 500	Gallandius
Apostolical Constitutions	270		i. 39	Cotelerius and Gallandius
St. Anatolius	270		i. 265	Gallandius
Malchion	270		i. 148	Gallandius
St. Archelaus	278		i. 210	Gallandius
Commodian	280		iii 309	Gallandius
St. Methodius	290	311	i. 40	Gallandius
St. Pamphilus	290	308	i. 40	Ed. Bened. (Origenis) Paris. 1733–59: and Gallandius
St. Victorinus	294	303	i. 148	Gallandius
St. Peter of Alexandria	306	311	ii. 12	Gallandius
Nilus	306		ii. 414	Gallandius
Arnobius	310	320	iii. 156	Lugd. Batav. 1651
Lactantius	320	330	i. 43	Le Brun and Dufresnoy, Paris. 1748
Celsus	321		iii. 334	Gallandius
St. Alexander of Alexandria	322	325	i. 44	Gallandius
Eusebius	325	338	i. 46	*Hist. Eccles.* Cantab. 1720 *Præp. et Dem. Evang.* Colon. 1688 *Psalms* and *Isaias*, Montf. Nov. Collect. Paris. 1707 Procem and three first chapters of *Dem. Evangel.*, with 14 Treatises, Galland.; *Comm.* on *St. Luke*, Fragm. of Treatise on Easter, Mai, Nov. Collect. T. i. Romæ
Juvencus	326		ii. 225	Gallandius
St. Anthony	330	356	ii. 13	Gallandius
St. Theodore	330		ii. 224	Gallandius
St. James of Nisibis	340	361	ii. 13	Gallandius, reprint of Ed. Rom. (Antonetti) 1756
St. Julius I.	342	352	i. 406	Gallandius, after Coustant
Julius Firmicus Maternus	344		i. 289	Gallandius
St. Orsiesius	345	380	ii. 14	Gallandius
Liberius	353	366	i. 406	Gallandius, after Coustant
Hosius	355	358	i. 47	Ed. Bened. S. Athanasii and Gallandius
St. Hilary of Poitiers	356	367	i. 48	Post Bened. (Maffei) Venet. 1749
St. Zeno	362	383	i. 154	Gallandius, reprint of the Ed. Veron. 1739.
St. Athanasius	362	372	i. 48	Ed. Bened. Patav. 1777; Montf. Nov. Collect. Paris. 1707; Mai, Nov. Collect. T. ix. Romæ
St. Phœbadius	363		i. 462	Gallandius

	Flourished or wrote.	Died.	Vol. and Page.	Editions.
	A.C.	A.C.		
St. Cyril of Jerusalem	363	386	i. 50	Ed. Bened. Venet. 1763
St. Optatus	368	384	i. 155	Du Pin, reprinted by Galland. T. v.
Didymus of Alexandria	368	399	i. 53	Gallandius
Lucifer of Cagliari	368	371	i. 53	Tillius, reprinted by Gallandius, T. vi.
St. Damasus	370	384	i. 54	Gallandius ; after Coustant
Philo of Carpasium	370		ii. 364	Gallandius
St. Ephræm	370	378	i. 51	Benedetti and J. Assemani, Romæ, 1732 et seqq.
St. Amphilochius	370		ii. 260	Gallandius
St. Gregory of Nyssa	370	394	i. 54	Fronto-Ducæus, Paris. 1638.
St. Gregory of Nazianzum	370	389	i. 55	Paris. 1630
St. Basil	370	379	i. 57	Ed. Bened. Paris. 1839
St. Macarius of Alexandria	371	395	ii. 440	Gallandius
St. Macarius of Egypt	371	390	ii. 22	Gallandius
St. Pacian	372	375	i. 58	Gallandius
B. Isaias	372		1. 61	Gallandius
St. Philastrius	383	387	i. 276	Gallandius
Faustinus	383		i. 424	Gallandius
B. Jerome	385		ii. 278	Gallandius
St. Epiphanius	385	403	i. 61	Petavius, Colon. 1682
Timotheus of Alexandria	385		iii. 241	Gallandius
St. Ambrose	385	396	i. 68	Ed. Bened. Paris. 1686-90
St. Siricius	386	398	i. 168	Galland. post Coustant
Theophilus of Alexandria	387	412	i. 220	Gallandius
St. Asterius	387	400	i. 235	Combefis, N. Auct. Paris. 1648
St. Chrysostom	387	398	i. 75	Ed. Bened. Paris. 1837 ; Mai, T. vi. Nov. Collect.
St. Gaudentius of Brescia	387	410	i. 77	Bibl. Maxim. SS. PP. Lugd. 1677
St. Maruthas	387	410	ii. 323	Asseman. Bibl. Orient. 1719 et seqq.
Andrew of Cæsarea	387		i. 436	Bibl. Maxim.
Marius Victorinus	390		ii. 293	Gallandius
St. Jerome	390	420	i. 72	Vallars, Veronæ, 1735
Ruffinus	390	410	iii. 362	Ruinart, Acta Sincera.
St. Vigilius of Trent	390	400	iii. 362	Gallandius
Severus, Rhetor	394		iii. 434	Gallandius
Tichonius	394		iii. 416	Gallandius
St. Paulinus of Nola	395	431	i. 85	Bibl. Maxim. T. vi. ; and Galland. T. viii.
St. Victricius	396		iii. 378	Gallandius
St. Anastasius	399	401	i. 433	Galland. post. Coust.
Hilary the Deacon	399		i. 341	In Ed. Bened. S. Ambros.
Theodore of Mopsuestia	399	428	ii. 449	Mai, Nov. Collect. T. vi.
St. Augustine	400	430	i. 77	Ed. Bened. Paris. 1836-7
B. Eusebius of Alexandria	400		ii. 336	Gallandius

	Flourished or wrote.	Died.	Vol. and Page.	Editions.
	A.C.	A.C.		
Palladius	402		ii. 169	Gallandius
St. Chromatius	402	406	i. 176	Gallandius
Victor of Antioch	402		iii. 209	Bibl. Maxim.
Sulpicius Severus	403	410	iii. 294	Gallandius
Prudentius	405		ii. 39	Gallandius
St. Innocent.	410	417	i. 315	Galland. post Coust.
St. Zosimus	417	418	ii. 83	Galland. post Coust.
Paulinus of Milan	418		i. 318	Gallandius
St. Boniface	419	422	i. 318	Galland. post Coust.
Paulus Orosius	419		i. 85	Gallandius
Bacchiarius	420		i. 318	Gallandius
Zacchæus	421		i. 179	Gallandius
Mark the Deacon	422		iii. 291	Gallandius
St. Cælestin	423	432	i. 87	Galland. post Coust.
St. Maximus	424	466	ii. 42	Gallandius ; and Bibl. Maxim.
St. Isidore of Pelusium	424	440	i. 84	Paris. 1638
St. Cyril of Alexandria	424	444	i. 89	Aubert, Paris. 1638
Theodoret	424	458	i. 94	Schulze, Halæ, 1769
Socrates	429		i. 113	Hist. Eccles. Cantab. 1720
Theodotus	429		i. 97	Gallandius
Cassian	429	433	i. 100	Bibl. Maxim. Lugd.
St. Prosper	429	464	i. 86	Mangeant, Paris, 1711
Fastidius	430		ii. 129	Gallandius
Capreolus	431		i. 99	Gallandius
St. Xystus	434	440	i. 182	Galland. post Coust.
St. Leo	440	461	i. 110	Fr. Ballerinii, Venet. 1752
Arnobius Junior	440		i. 115	Bibl. Maxim. Lugd.
St. Peter Chrysologus	440	458	i. 110	Aug. Vind. 1758
Bishops of Tarrag	440		ii. 99	Labbe, T. iv.
Sedulius	435		ii. 58	Gallandius
St. Proclus	438	447	ii. 48	Gallandius
Salvian	445		ii. 48	Gallandius
Salonius	445		i. 118	Bibl. Maxim.
St. Valerian	445		iii. 404	Gallandius
Vincentius of Lerins	445	445	i. 101	Oxon. ; and Gallandius
Sozomen	445	450	ii. 98	Hist. Eccles. Cantab. 1720
St. Basil of Seleucia	446		ii. 48	In Ed. Op. S. Greg. Thaum. Paris. 1622
Presbyter of Africa	448		i. 178	In Ed. Op. S. Prosp. Paris. 1711
St. Nilus	448	451	i. 179	Allatius, Romæ, 1668 ; and Suarez, Romæ, 1673.
Marcellinus	460		iii. 302	Gallandius
Prædestinatus	461		ii. 496	Gallandius
Apollinaris Sidonius	472	489	iii. 293	Gallandius
Mamertius Claudianus	472	474	iii. 303	Gallandius
Julianus Pomerius	475	497	iii. 107	In Ed. S. Prosp. Paris. 1711
Felix III	490	492	i 245	Galland. and Labbe, Concil. T. iv.
Victor of Vitensis	490	490	i. 322	Bibl. Maxim.
St. Gelasius	492	496	i. 100	Galland.&Labbe, Conc. T. iv. i.338
St. Avitus	494	525	ii. 59	Gallandius
Anastasius II	496	498	ii. 104	Labbe, Concil. T. iv.

	Flourished or wrote.	Died.	Vol. and Page.	Editions.
	A.C.	A.C.		
St. James of Sarug...	496	521	ii. 371	Assemani, Bibl. Orient.
St. Cæsarius.....	499		iii. 100	In Ed. Ben. S. Augustini
Eusebius.....			ii. 147	Bibl. Maxim.
Gelasius of Cyzicum..			i. 188	Labbe, Concil. T. ii.

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Sardica.....	347	i. 313	Tours	461	ii. 468
Laodicea...	350	ii. 142	Turin.....	461	iii. 231
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CHRONOLOGICAL TABLE

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St. Peter, 42–67 or 68.
St. Linus (2 Tim. iv. 21).
St. Anencletus or Cletus.
St. Clement, 92–101.
St. Euaristus.
St. Alexander, until 119.
St. Xystus (Sixtus), until 127.
St. Telesphorus, 127–139
St. Hyginus, 139–142.
St. Pius, 142–157.
St. Anicetus, 157–168.
St. Soter, 168–177.
St. Eleutherius, 177–192.
St. Victor, 192–202.
St. Zephyrinus, 202–219.
St. Callistus, 219–223.
St. Urbanus, 223–230.
St. Pontianus, 230–235.
St. Antherus, 235–236.
St. Fabianus, 236–250.
St. Cornelius, 251, 252.
St. Lucius, 253.
St. Stephen I., 253–257.
St. Xystus or *Sixtus II.*, 257, 258.
St. Dionysius, 259–269.
St. Felix I., 269–274.
St. Eutychianus, 274–283.
St. Caius, 283–296.
St. Marcellinus, until 304.
St. Marcellus, 308–310.
St. Eusebius, 310.
St. Melchiades, 311–314.
St. Sylvester I., 314–335.
St. Marcus, 336.
St. Julius I., 337–352.
Liberius, 352–366 (Felix II., 355, Anti-Pope).
St. Damasus, 366–384.
St. Siricius, 385–398.
St. Anastasius, 398–402.
St. Innocent I., 402–417.
St. Zosimus, 417–418.
St. Boniface I., 418–422.
St. Celestine I., 422–432.
St. Sixtus III., 432–440.
St. Leo I., the Great, 440–461.
St. Hilarus, 461–467.
St. Simplicius, 467–483.
St. Felix III., 483–492.
St. Gelasius I., 492–496.
St. Anastasius II., 496, 497.
St. Symmachus, 498–514 (Lawrence, Anti-Pope).
St. Hormisdas, 514–523.
St. John I., 523–526.
St Felix IV., 526–530.
St. Boniface II., 530–532.
St. John II., 532–535.
St. Agapetus I., 535, 536.
St. Silverius, 536–540.
Vigilius (537), 540–555.
Pelagius I., 555–560.
John III., 560–573.
Benedict I., 574–578.
Pelagius II., 578–590.
St. Gregory I., the Great, 590–604.

* The *best list* of Popes is *Bianchini* editio Anastas. biblioth. de vitis Rom. Pontif cum. Hist. of Popes, by *Haas*, Tüb. 1860; by *Groene*, Ratisb. 1864 sq., 2 vols.

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AND TO THE

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CENTURY I.

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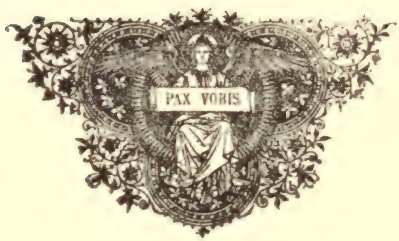

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